De Renovatii Ecclesiae

(Commentary On Alta Vendita)

Dedicatum Sanctitati Suae, Papae Pii IX

The Permanent Instruction of the Alta Vendita

By John Vennari

Commentary by Gelasius (Cathovenus)

"Our ultimate end is that of Voltaire and of the French Revolution—the final destruction of Catholicism, and even of the Christian idea."

–From *The Permanent Instruction* (See p. 27).

THE PERMANENT INSTRUCTION OF THE ALTA VENDITA

Few Catholics know of The Permanent Instruction of the Alta Vendita, a secret document written in the early 19th Century that mapped out a blueprint for the subversion of the Catholic Church. The Alta Vendita was the highest lodge of the Carbonari, an Italian secret society with links to Freemasonry and which, along with Freemasonry, was condemned by the Catholic Church [1]. Fr. E. Cahill, S.J. in his book Freemasonry and the Anti-Christian Movement states that the Alta Vendita was "commonly supposed to have been at the time the governing centre of European Freemasonry." [2] The Carbonari were most active in Italy and France.

In his book Athanasius and the Church of Our Time, Bishop Rudoplh Graber quoted a Freemason who declared that "the goal [of Freemasonry] is no longer the destruction of the Church but to make use of it by infiltrating it. [3]

In other words, since Freemasonry cannot completely obliterate Christ's Church, it plans not only to eradicate the influence of Catholicism in society, but also to use the "renewal," "progress" and "enlightenment" to further many of its own principles and goals.

Since the formal establishment of Freemasonry, the Freemasons have had it in their best and most primary interest to destroy the Catholic Church and the first step to achieving this goal was realized in the French Revolution which marked the beginning of global secularism which would come into America under the banner of what the French Revolutionaries stood for and then would transpire to influence the rest of global civilization, this very much delighted the Freemasons when they realized this event as a step further taken in their plot to control the rest of the world through a unified ideology or political system and later on it would take another step at the Unification of Italy in 1859 which had interestingly targeted the Papal

States vehemently as the object of its revolt because of the obstacle it posed to their goal – a secular state and the end of the last standing fortress of Christendom. A secular state has been one of the chief goals of the Freemasons accordingly so, since it would signify the end of the Church's influence over the state which was inherently opposed to one of the most key tenets of Freemasonry which is that of religious indifferentism and equality, if a state that favors Catholicism as the state religion, then where can equality, as the Freemasons understand it, flourish? It would naturally require a godless state as Leo XIII rightly addresses in Libertas Praestantissimum.

"Justice therefore forbids, and reason itself forbids, the State to be godless; or to adopt a line of action which would end in godlessness – namely, to treat the various religions (as they call them) alike, and to bestow upon them promiscuously equal rights and privileges."

This is why the French Revolution officially separated the Church and the State, for Pope Leo XIII says in paragraph 13 of Humanum Genus - "By a long and persevering labor, they endeavor to bring about this result - namely, that the

teaching office and authority of the Church may become of no account in the civil State; and for this same reason they declare to the people and contend that Church and State ought to be altogether disunited."

This is precisely why the Freemasons sought to zealously repress Catholicism as the official state in Europe. They, as Cardinal Ildefonso Schuster says, are waging a war against Europe and are together allied with Judaism in their efforts. (Liber Sacramentorum, Bk 7, 1930)

AN OUTLINE

The strategy advanced The Permanent Instruction of the Alta Vendita is astonishing in its audacity and cunning. From the start, the document tells of a process that will take decades to accomplish. Those who drew up the document knew that they would not see its fulfillment.

They were inaugurating a work that would be carried on by succeeding generations of the initiated. The Permanent Instruction says "In our ranks the soldier dies and the struggle goes on."

The Instruction called for the dissemination of liberal ideas and axioms throughout society and within the institutions of the Catholic Church so that laity, seminarians, clerics and prelates would, over the years, gradually be imbued with progressive principles.

In this time, this mind-set would be so pervasive that priests would be ordained, bishops would be consecrated and cardinals would be nominated whose thinking was in step with the modern thought rooted in the French Revolution's Declaration of the Rights of Man and other "Principles of 1789" (equality of religions, separation of Church and State, religious pluralism, etc.).

Eventually, a Pope would be elected from these ranks who would lead the Church on the path of "enlightenment" and "renewal." They stated that it was not their aim to place a Freemason on the Chair of Peter. Their goal was to effect an environment that would

eventually produce a Pope and a hierarchy won over to the ideas of liberal Catholicism, all the while believing themselves to be faithful Catholics. These Catholic leaders, then, would no longer oppose the modern ideas of the Revolution (as had been the consistent practice of the Popes from 1789 until 1958—the death of Pope Pius XII—who condemned these liberal principles) but would amalgamate them into the Church. The end result would be a Catholic clergy and laity marching under the banner of the Enlightenment, all the while thinking they are marching under the banner of the Apostolic keys.

This may be one of the most crucial chapters of this booklet, the author does an outstanding job at recognizing that the Freemasons had realized they cannot attack the Church from the outside despite many crucial attempts to unfasten her. This is surely one of the surest signs that the Church truly is a divine institution and cannot be destroyed, for Saint Matthew says "And I say to thee: That thou art Peter; and upon this rock I will build my church,

and the gates of hell shall not prevail against it." (Matt. xvi. 18)

Certainly and nevertheless, this did not stop these perverse men whom we call Freemasons from attempting to penetrate the very foundations of the Mother Church. Initially after they had seemingly failed to destroy the Church in the French Revolution, they began to postulate for some time and eventually drafted The Permanent Plan as the minor steps put into motion their insidious plot by finally deciding to infiltrate the Holy Church from within its own ranks but this devilish plot, despite its intense wickedness before God, would necessarily have to be a slow process but one that is steady so as to not be up in arms and violence taking the Church by force, which is an astute maneuver coming from the Freemasons. Nevertheless, this sinister plot would begin unfolding by slowly embedding their principles into the minds of innocent Catholics, who don't know any better, whether laity or clergy to infect them with their horrendous abhorrent principles in order that these poor souls would seemingly be under the guise that the cunning principles as proposed by the Freemasons

are “Catholic” when they are fundamentally opposed to the very foundations of the Holy Roman Catholic faith. From a Freemasonic perspective, they cannot do this as Freemasons – at least under the external appearance of a Freemason – it would appear as too obvious and their plan would result as futile once more thus they would require a more clever and subtle approach, one that would be unquestionable and most effective – these men, if they can even be called men, if not demons, made the choice to hide themselves under the appearance of clerical garb and had become ordained, then consecrated and convince existing clergy under their authority or around them to join their ranks in order to slowly inject their putrid doctrines into the Church and this would go unrealized for some time until it was brought to the attention of Pope Pius IX who staunchly condemned Freemasonry with such horror at realizing their final goal and not only Freemasonry but Liberal Catholicism in which he expressed a fervid desire to condemn it several times within his pontificate if it was necessary. It would become potently clear at this point that Freemasons were already beginning to climb the clerical ladder, in other words, the

low ranks of the clergy had been infiltrated by the Masons. Thus it was Saint Pope Pius X, the Hammer of Modernism, who warned us in the opening passages of Pascendi Dominici Gregis saying: "We allude, Venerable Brethren, to many who belong to the Catholic laity and what is much more sad, to the ranks of the priesthood itself, who, animated by a false zeal for the Church, lacking the solid safeguards of philosophy and theology, nay, more, thoroughly imbued with the poisonous doctrines taught by the enemies of the Church and lost to all sense of modesty, put themselves forward as reformers of the Church." The Freemasons employed liberalism as a vehicle to Modernism because liberalism would imply to soften the doctrines of Catholicism in relation to the conservatism of the past in order to better suit the conditions of the modern world that is contingent on the times and respective cultures which ultimately leads to the Modernist idea of the development of doctrine. By the time Saint Pope Pius X ascended to the chair of Saint Peter, the Masons had already closed in on the Episcopal office (Some were already Bishops by this point) and were contaminating others with Modernism and he was

exhorted to begin drafting Pascendi Dominici Gregis in 1907 which declared war against Modernism and her propagators.

While it sent the heresy underground for some time, it eventually erupted at Vatican II which was the grand step that Freemasons took at attempting to strip the Church of her divine status as the Modernists have desired restlessly and to make the bride of Christ equal to all other religions - just as the Freemasons hold fast to in their principle of Religious Indifferentism, famously popularized by the French Revolution.

IS IT POSSIBLE?

For those who may believe this scheme to be too far-fetched—a goal too hopeless for the enemy to attain, it should be noted that both Pope Pius IX and Pope Leo XIII asked that The Permanent Instruction be published, no doubt in order to prevent such a tragedy from taking place.

However, if such a dark state of affairs would ever come

to pass, there would obviously be three unmistakable means of recognizing it.

1) It would produce an upheaval of such minitude that the entire world would realize there had been a major revolution inside the Catholic Church in line with modern ideas. It would be clear to all that an "updating" had taken place.

2) A new theology would be introduced that would be in contradiction to previous teachings.

3) The Freemasons themselves would voice a cock-a-doodle of triumph, believing the Catholic Church had finally "seen the light" on such points as equity of religions, the secular state, pluralism and whatever compromises had been achieved.

THE AUTHENTICITY OF THE ALTA VENDITA DOCUMENTS

The secret papers of the Alta Vendita that fell into the

hands of Pope Gregory XVI embrace a period that goes from 1820 to 1846. They were published at the request of Pope Pius IX by Cretineau-Joly in his work The Roman Church and Revolution [4].

With the brief approbation of February 25, 1861, which he addressed to the author, Pope Pius IX guaranteed the authenticity of these documents, but he did not allow anyone to divulge the true members of the Alta Vendita implicated in this correspondence. The full text of the Permanent Instruction of the Alta Vendita is also contained in Msgr.

George E. Dillon's book, Grand Orient Freemasonry Unmasked. When Pope Leo XIII was presented with a copy of Msgr. Dillon's book, he was so impressed that he ordered an Italian version to be completed and published at his own expense. [5]

In the Encyclical Humanum Genus (1884), Leo XIII called upon Catholic leaders to "tear off the mask from Freemasonry and make plain to all what it really is." [6] The publication of these documents is a means of "tearing

off the mask." And if the Popes asked that these letters be published, it is because they wanted all Catholics to know the secret societies' plans to subvert the Church from within-so that Catholics would be on their guard and, hopefully, prevent such a catastrophe from taking place.

The Author reminds us that such a goal is not only possible in theory but may become a reality and he thus lays down signs of infiltration if revolutionary compromise ever took place, he does this in 3 ways.

First, he says that it would be clear a revolution in the Church had taken place. The Freemasons can only achieve such a means by initiating a council. As I have laid down before, it is impossible for freemasonry to destroy the Church from the outside so it must find a way to tear it down from within. It would be something so unmistakable that it would be obvious there is a rupture between the Pre-Vatican II Church and the Post Vatican II “Church”. Vatican II had clearly changed past ideas to conform to modern society, For the traditionalists at the council – the

purpose of the council was to convert the modern world. For the Modernists at the council, it permitted the modern world to convert the Church and this was done through a Pope that served their needs. Furthermore there exists photographs of the late Cardinal Roncalli receiving his cardinal's biretta in 1953 from the French President, Vincent Auriol who was a member of the French Grand Orient – in other words – He was a freemason. Some will object that the two (Roncalli and Auriol) can be friends as freemasons but it is common sense to avoid satanists, let alone the violent enemies of the Church. Pope Clement XII explicitly prohibited any and all ties with Freemasons regardless of their prestige or state of life. For he says in 'In Eminenti' which is the first papal condemnation of Freemasonry. "Wherefore We command most strictly and in virtue of holy obedience, all the faithful of whatever state, grade, condition, order, dignity or pre-eminence, whether clerical or lay, secular or regular, even those who are entitled to specific and individual mention, that none, under any pretext or for any reason, shall dare or presume to enter,

propagate or support these aforesaid societies of Liberi Muratori or Francs Massons, or however else they are called, or to receive them in their houses or dwellings or to hide them, be enrolled among them, joined to them, be present with them, give power or permission for them to meet elsewhere, to help them in any way, to give them in any way advice, encouragement or support either openly or in secret, directly or indirectly, on their own or through others; nor are they to urge others or tell them, incite or persuade them to be enrolled in such societies or to be counted among their number, or to be present or to assist them in any way; but they must stay completely clear of such Societies, Companies, Assemblies, Meetings, Congregations or Conventicles, under pain of excommunication for all the above mentioned people, which is incurred by the very deed without any declaration being required, and from which no one can obtain the benefit of absolution, other than at the hour of death, except through Ourselves or the Roman Pontiff of the time."

So Roncalli has no excuse to have ties to any freemason

whatsoever, this grave act would be unimaginable in the early 18th - 19th Century and would be seen as a sign of betrayal. We have just shown the censure and penalties owed to such a grave sin condemned by Pope Clement XII and the matter is undoubtedly vindicated on our side that no Catholic, let alone a Cardinal, should be friends with a Freemason. There is a saying that says “Keep the shell but empty its content”. The Second Vatican Council certainly emptied its content of Catholicity because the modernists had prevailed, unfortunately, over the conservatives of the council because the favor was on their side by virtue of John XXIII, the convenor of the council, and Paul VI being his next successor, both being freemasons together, which freemasonry propagates liberalism and we see its devastating effects today and how much the Church bends for modern society instead of modern society bending for the Church – That was the goal of Freemasonry, achieved in Vatican II which is why they praised it so much because they were opening up to liberal principles like the insidious opinion of Religious Liberty which was found to be condemned by at least 4 Popes in the 19th and 20th centuries. The fact

Vatican II had changed its stance on religious liberty is foundational proof that the Freemasons were beginning their work to finally meet their end goal which was to overthrow the Church of her divinity and make her equal to the repulsive and false religions of Islam, the Protestant and Dharmic religions and the false Rabbinic Jewish religion. How dare they strip the one true church, the one whom God himself has instituted upon the rock of Saint Peter, to subvert it into one religion equal to a legion of false ones! O' what a blasphemous error! This is certainly the error that Freemasons desire in the name of religious liberty, they want to reduce the Church to be equal to other religions as they say, "for all religions are equally just as valid."

Secondly, he presents another sign of a freemasonic triumph, that is, a new theology would come to assume the old theology, which creates a new religion, under the semblance of the Bark of Saint Peter. The significance meant behind "a new theology" comes to evoke the understanding of something contradictory to the old theology but to save itself from being unmasked for the vile

plot it truly is, it would be framed to be a correction or an evolution to previous teachings rooted in the Principles of 1789. This begins to uncover Vatican II for the modernism it truly is, modernism itself came from the French Revolution as even Benedict XVI admitted in his Principles of Catholic Theology (pp. 381 - 391) that the Syllabus of Pius IX would become irreconcilable with the documents of Vatican II on Religious Liberty.

"If it is desirable to offer a diagnosis of the text [of the Vatican II document, Gaudium et Spes] as a whole, we might say that (in conjunction with the texts on religious liberty and world religions) it is a revision of the Syllabus of Pius IX, a kind of counter syllabus...As a result, the one-sidedness of the position adopted by the Church under Pius IX and Pius X in response to the situation created by the new phase of history inaugurated by the French Revolution was, to a large extent, corrected via facti, especially in Central Europe, but there was still no basic statement of the relationship that should exist between the Church and the world that had come into existence after 1789."

He continues on in Page 391

"The task is not, therefore, to suppress the Council but to discover the real Council and to deepen its true intention in the light of present experience. That means that there can be no return to the Syllabus, which may have marked the first stage in the confrontation with liberalism and a newly conceived Marxism but cannot be the last stage."

This is the most irresistible piece of evidence that the hands of the Modernists are at work by virtue of implying that Pius IX's Syllabus was true for its time but because time and culture evolve, then so must the attitude and doctrine surrounding it as he proves this by categorizing different stages in response to Marxism and Liberalism and how we must continue to arrive at a final stage. This is absolutely heretical and affirms the heresy of Modernism as defined by Saint Pope Pius X who told us explicitly that the modernists affirm that dogma evolves according to time and culture in Pascendi Dominici Gregis 13. Thus religious liberty was

condemned and then approved exactly 100 years and 11 months later because the underlying notion is that dogma is evolving and Ratzinger encapsulated this in the citation I have offered because Freemasonry would create Modernism to serve as a theological raft to swim itself onto the shores of the Catholic Church and it attaches itself to Modernism in specific because the heresy claims to be ever-evolving, such that, dogma is not fixed immutably but rather it is subject to change depending on the times and the culture. Freemasonry has achieved its secular end which is to subvert all the nations of the earth to its erroneous principles rooted in the French Revolution which consisted of religious freedom, equality, fraternity, would serve as a precursor to the odious heresy of Modernism, which proposes that since doctrine evolves, so too must the Catholic Church evolve to accept these principles in the name of Humanism, a secular Renaissance-era notion. Thus Vatican II says in Dignitatis Humanae Paragraph 2: "The council further declares that the right to religious freedom has its foundation in the very dignity of the human person as this dignity is known

through the revealed word of God and by reason itself. This right of the human person to religious freedom is to be recognized in the constitutional law whereby society is governed and thus it is to become a civil right."

This certainly differs from what the past few Pontiffs, before Vatican II, have said in light of religious liberty. It was best put together by Pope Pius IX who condemned this notion clearly in his encyclical Quanta Cura (#3-6) "From which totally false idea of social government they do not fear to foster that erroneous opinion, most fatal in its effects on the Catholic Church and the salvation of souls, called by Our predecessor, Gregory XVI, an insanity, NAMELY, THAT 'LIBERTY OF CONSCIENCE AND WORSHIP IS EACH MAN'S PERSONAL RIGHT, WHICH OUGHT TO BE LEGALLY PROCLAIMED AND ASSERTED IN EVERY RIGHTLY CONSTITUTED SOCIETY; and that a right resides in the citizens to an absolute liberty, which should be restrained by no authority whether ecclesiastical or civil, WHEREBY THEY MAY BE ABLE OPENLY AND PUBLICLY TO MANIFEST AND

DECLARE ANY OF THEIR IDEAS WHATEVER, EITHER BY WORD OF MOUTH, BY THE PRESS, OR IN ANY OTHER WAY.' But while they rashly affirm this, they do not understand and note that they are preaching liberty of perdition... Therefore, BY OUR APOSTOLIC AUTHORITY, WE REPROBATE, PROSCRIBE, AND CONDEMN ALL THE SINGULAR AND EVIL OPINIONS AND DOCTRINES SPECIALLY MENTIONED IN THIS LETTER, AND WILL AND COMMAND THAT THEY BE THOROUGHLY HELD BY ALL THE SONS OF THE CATHOLIC CHURCH AS REPROBATED, PROSCRIBED AND CONDEMNED."

The third sign that was to be produced would be the Freemasons themselves praising Vatican II for finally "having seen the light" and coming to terms with the social progress of modern society. Modern society has allowed for what the Freemasons had originally pledged for in 1789 as we have already addressed. Now that the Church has seemingly come to progress in reconciling with the modern

world, this poses a repudiable error being that the Roman Pontiff, the head of the Catholic Church and the supreme authority on earth, can come to reconcile himself with the progress of modern civilization. This very notion is condemned by Pope Pius IX in The Syllabus of Errors, he says: "CONDEMNED ERROR 80. — The Roman Pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilization." It is evermore clear with the fact that the Freemasons of California themselves further say on their own website "For instance, in the wake of the Second Vatican Council, in the 1960s, the Catholic Church entered a period of significant reform; many bishops anticipated a relaxing of the ban against Freemasonry. Indeed, in 1974, a letter from the Vatican's prefect for the Congregation of the Doctrine of the Faith seemed to imply that Catholic laymen were able to join Masonic lodges, provided the lodges were not intrinsically anti-Catholic. Rather than name Freemasonry specifically, the letter suggested that Catholics were simply forbidden from joining "associations which plot against the church."

Of course, the intent of Vatican II as a whole was for the Church to reconcile with the modern world and this was done by no other than the "head" of the Catholic Church at the time being John XXIII in its former half and Paul VI in the latter half and concluding in 1965, Vatican II was triggered by the alleged Roman Pontiffs with the intent for the Church and him, being her alleged "head", to become enjoined to the modern world which clearly demonstrates a breakaway from the teachings of Pope Pius IX in his Syllabus of Errors.

THE PERMANENT INSTRUCTION OF THE ALTA VENDITA

What follows is not the entire Instruction, but the sections that are most pertinent to our discussion. The document reads:

*"Our ultimate end is that of Voltaire and of the French Revolution — **the final destruction of Catholicism**, **and even of the Christian idea** . . . ."*

The Pope, whoever he is, will never come to the secret societies; it is up to the secret societies to take the first step toward the Church, with the aim of conquering both of them.

The task that we are going to undertake is not the work of a day, or of a month, or of a year; it may last several years, perhaps a century; but in our ranks the soldier dies and the struggle goes on.

We do not intend to win the Popes to our cause, to make them neophytes of our principles, propagators of our ideas. That would be a ridiculous dream; and if events turn out in some way, if Cardinals or prelates, for example, of their own free will or by surprise, should enter into a part of our secrets, this is not at all an incentive for desiring their elevation to the See of Peter. That elevation

would ruin us. Ambition alone would have led them to apostasy, the requirements of power would force them to sacrifice us. What we must ask for, what we should look for and wait for, as the Jews wait for the Messiah, is a Pope according to our needs . . .

With that we shall march more securely towards the assault on the Church than with the pamphlets of our brethren in France and even the gold of England. Do you want to know the reason for this? It is that with this, in order to shatter the high rock on which God has built His Church, we no longer need Hannibalian vinegar, or need gunpowder, or even need our arms. We have the little finger of the successor of Peter engaged in the ploy, and this little finger is as good, for this crusade, as all the Urban IIs and all the Saint Bernards in Christendom.

We have no doubt that we will arrive at this supreme end of our efforts. But when? But how? The unknown is not yet revealed. Nevertheless, as nothing should turn us aside from the plan drawn up, and on the contrary everything should tend to this, as if as early as tomorrow success

were going to crown the work that is barely sketched, we wish, in this instruction, which will remain secret for the mere initiates, to give the officials in the charge of the supreme Vente [Lodge] some advice that they should instill in all the brethren, in the form of instruction or of a memorandum . . .

Now then, to assure ourselves a Pope of the required dimensions, it is a question first of shaping for this Pope a generation worthy of the reign we are dreaming of. Leave old people and those of a mature age aside; go to the youth, and if it is possible, even to the children . . . You will contrive for yourselves, at little cost, a reputation as good Catholics and pure patriots.

This reputation will put access to our doctrines into the midst of the young clergy, as well as deeply into the monasteries. In a few years, by the force of things, this young clergy will have overrun all the functions; they will form the sovereign's council, they will be called to choose a Pontiff who should reign. And this Pontiff, like most of his contemporaries, will be necessarily more or less

imbued with the [revolutionary] Italian and humanitarian principles that we are going to begin to put into circulation. It is a small grain of black mustard that we are entrusting to the ground; but the sunshine of justice will develop it up to the highest power, and you will see one day what a rich harvest this small seed will produce.

In the path that we are laying out for our brethren there are found great obstacles to conquer, difficulties of more than one kind to master. They will triumph over them by experience and by clearsighted-ness; but the goal is so splendid that it is important to put all the sails to the wind in order to reach it. You want to revolutionize Italy; look for the Pope whose portrait we have just drawn. You wish to establish the reign of the chosen ones on the throne of the prostitute of Babylon; let the clergy march under your standard, always believing that they are marching under the banner of the Apostolic keys.

You intend to make the last vestige of tyrants and the oppressors disappear; lay your snares [nets] like Simon Bar-Jona; lay them in the sacristies, the seminaries and

the monasteries rather than at the bottom of the sea: and if you do not hurry, we promise you a catch more miraculous than his. The fisher of fish became the fisher of men; you will bring friends around the Apostolic Chair. You will have preached a revolution in tiara and in cope, marching with the cross and the banner, a revolution that will need to be only a little bit urged on to set fire to the four corners of the world. [7]

It now remains for us to examine how successful this design has been.

Ever since this blueprint was envisioned by the Carbonari, an Italian secret society with ties to French Freemasonry, the attacks on the Church have been perpetual and never-ending. The writer of The Permanent Instruction lays down the foundations to even infiltrate and propagate their principles in the seminary for the next generation of clergy. Starting down in the early 20th century if not, as far back as running up to the end of the 19th century, hence why Saint

Pope Pius X explicitly outlines his intended recipients in his Oath Against Modernism starting with "To be sworn to by all clergy, pastors, confessors, preachers, religious superiors, and professors in philosophical-theological seminaries." By reading this, it can be denoted by common sense that there was already an ongoing modernist indoctrination movement within the seminaries and Catholic universities which is why we have cited Saint Pius X earlier when addressing the issue of clergy already preaching the errors of Modernism by the time he was Pope. Thus he says in the third paragraph of Pascendi: "For as We have said, they put their designs for her ruin into operation not from without but from within; hence, the danger is present almost in the very veins and heart of the Church, whose injury is the more certain, the more intimate is their knowledge of her. Moreover they lay the axe not to the branches and shoots, but to the very root, that is, to the faith and its deepest fires." and he further says when laying out the methods of the Modernist: "When they write history they make no mention of the divinity of Christ, but when they are in the pulpit they profess it clearly; again, when they write history

they pay no heed to the Fathers and the Councils, but when they catechise the people, they cite them respectfully." Who is in charge of catechising and preaching sermons from the pulpit? None other than the clergy. Is it not obvious that there are clergy climbing the ranks to infect the hierarchy with Modernism? But the best is yet to succeed, and it is proven. If it wasn't already surprising enough, Paul VI abolished the practice of reciting the Oath Against Modernism in 1967, two years after The Second Vatican Council had formally concluded. It comes as no surprise to the learned reader when one takes into account that Paul VI and John XXIII were enrolled together in the same Parisian lodge of Freemasonry under French President Vincent Auriol and thus, Paul VI likely without a doubt, had in mind what the goals of Masonry were, with respect to the Church and it would naturally come to be that Conservatism within the Church is naturally a polar opposite of Modernism which demands the evolution of doctrine and it is persistently clear that conservatism served as an impediment; a delay, to Modernism.

THE ENLIGHTENMENT, MY FRIEND, IS "BLOWIN' IN THE WIND"

Throughout the 19th century, society had become increasingly permeated with the liberal principles of the Enlightenment and the French Revolution, to the great detriment of the Catholic Faith and the Catholic State. The supposedly "kinder and gentler" notions of religious pluralism, religious indifferentism, a democracy which believes all authority comes from the people, false notions of liberty, separation of Church and State, interfaith gatherings and other novelties were gripping the minds of post-Enlightenment Europe, infecting statesmen and churchmen alike.

The Popes of the 19th century and early 20th century waged war against these dangerous trends in full battle dress. With clearsighted presence of mind rooted in an uncompromised certitude of Faith, these Popes were not taken in. They knew that evil principles, no matter how

honorable they may appear, cannot bear good fruit, and these were evil principles at their worst, since they were rooted not only in heresy, but in apostasy.

Like commanding generals who recognize the duty to hold their ground at all cost, these the modern world and fired incessantly. The Encyclicals were their cannonballs, and they never missed their target. [8]

The most devastating blast came in the form of Pope Pius IX's monumental 1864 Syllabus of Errors, and when the smoke cleared, all involved in the battle were in no doubt as to who was on what side. The lines of demarcation had clearly been drawn. In this great syllabus, Pius IX condemned the principal errors of the modern world, not because they were modern, but because these new ideas were rooted in pantheistic naturalism and were therefore incompatible with Catholic doctrine, as well as being destructive to society.

The teachings in the Syllabus were counter-Liberalism, and the principles of Liberalism were counter-Syllabus. This was unquestionably recognized by all parties. Father

Denis Fahey referred to this showdown as Pius IX vs. the Pantheistic Deification of Man. Speaking for the other side, the French Freemason Ferdinand Buisson likewise declared, "A school cannot remain neutral between the Syllabus and the 'Declaration of the Rights of Man." [10]

The author is correct to point out how the principles of the modern world are profoundly rooted in apostasy and heresy. It is with precise detail that the anti-liberal thesis, being Pius IX's Syllabus of Errors, is opposed to the Principles of 1789. Thus we have already mentioned that Ratzinger had investigated the Syllabus and declared the nature of The Syllabus as being against Vatican II's Declaration on Religious Liberty and as we have read from Buisson, he notes that we cannot serve both masters or reconcile the two and therefore, to remain in conjunction with the Syllabus of Pius IX is to decouple oneself from the teachings of Vatican II which, of course, taught the contrary of what the Syllabus defined and therefore we can safely declare that the Humanist ideology of the Renaissance

period has risen from the dead by adopting Modernism as its new garment, for both Humanism and Modernism are synonymous at their core and both would naturally revolve around the pantheistic deification of man and the flesh, this is why Pope Pius IX had said in the Canons following Vatican I "3. If anyone says that it is possible that at some time, given the advancement of knowledge, a sense may be assigned to the dogmas propounded by the church which is different from that which the church has understood and understands: let him be anathema." For it is the office of the Modernist historian to subvert the faith to become its servant and making Rationalism the queen and faith into her servant, when truly it is the other way around as Pope Gregory IX noted when addressing the theologians: "Some among you, inflated like bladders with the spirit of vanity strive by profane novelties to cross the boundaries fixed by the Fathers, twisting the sense of the heavenly pages to the philosophical teaching of the rationals, not for the profit of their hearer but to make a show of science . . . These, seduced by strange and eccentric doctrines, make the head of the tail and force the queen to serve the servant." Because

the goal of the Modernist is to plunge headlong into atheism, as Pius X remarked once so in order to achieve that end, the Modernist must make rationalism into the head of all sciences and make faith into its tail so that the truths of the faith are dependent on what science says which is why a great degree of modern day Catholics in the 21st Century will discourage one from thinking that the creation story of Genesis is tantamount to mere symbol or an allegory because modern day science claims we are billions of years old. They changed this opinion, going from what the consensus of many theologians was, being 6 days and a geocentric universe, into the earth being a planet in an arbitrary zone of the universe that took billions of years to form – our theologians never taught this until science decided to turn her back on the faith, for the faith is the queen of all sciences, for the faith receives her truths from divine light and human sciences receive theirs from the light of natural reasoning which is incomplete without divine revelation and are capable of falling to error, thus sacred doctrine is the queen of all sciences and wisdom is her servant; hence King Solomon wrote: "Wisdom sent her

maids to invite to the tower" (Proverbs 9:3) The greatest example that proves faith and reason are truly compatible is the scholasticism of Saint Thomas Aquinas, as is evident in the divine clarity in which he wrote. Henceforth if Pius IX's syllabus is a conservative thesis against the errors of liberalism and the incoming threats of Marxism, then Vatican II's documents which loudly echo the principles of 1798, must be liberal and pave the way to Marxism and it subsequently renders itself as absolutely irreconcilable with Catholic teaching. Pope Pius XII had waged a war on Communists and imposed automatic excommunication (de sententiae), the Church has issued her condemnations on the given propositions in the syllabus and these censures cannot be lifted; for the Church is infallible when she reprobates a certain proposition or opinion through the keys of Saint Peter which grant the divine authority to bind and loose, whatever is bound on earth is bound in heaven and whatever is loose on earth is loosed in heaven. (Mt 16:19). Nobody can loosen what has been infallibly bound, infallibility promises to express a truth that has fallen from heaven regarding faith and morals and infallibility defends

these truths as permanently and unchangeably fixed for God is truth itself and also immutable, so must be the truths that we acquire on this earth, thus infallible declaratory statements from Rome are forever bound on heaven and earth. For Tanquerey says "The Church is infallible when she condemns a certain proposition with some doctrinal censure... Many assert that in all doctrinal censures the Church is infallible." (Object of the Magisterium, c.254c) The authority of Tanquerey suffices here, any objections may be answered against his authority. Consequently, since Vatican II rendered itself in opposition to Pope Pius IX's Syllabus which was staunchly conservative, we may take and apply the words of Buisson while taking into account what Ratzinger had said regarding the Syllabus and safely conclude that Vatican II was the pinnacle of liberalism marking its official entry into the Church. We can apply basic Aristotelian philosophy here, The Principle of Non-Contradiction. Both the Syllabus and Vatican II's teachings in defiance to the Syllabus cannot be simultaneously true because they teach propositions which stand as polar opposites to each other, for The Angelic

Doctor writes "Now, contrary opinions cannot be together in the same subject. Therefore, God does not instill into man any opinion or belief contrary to natural knowledge." (Summa Contra Gentiles Ch. 7) Therefore, truth that belongs to the subject of the Catholic Church cannot contradict itself. Christian truth cannot oppose Christian truth, for it would proceed to violate the Principle of Non-Contradiction in the same way that a red ball cannot be yellow at the same time in the same respect. Then so, it is established that the pre-conciliar church and the post-conciliar church are contradicting each other. Thus the Historian and the Believer cannot be at conflict, the Modernist has his reasons to say there is no conflict between the two because both individuals are animated by sentiments regarding personal experiences and are both true in their own sense because both feel that it is true – that is the opinion of the Modernist heretic, for their error lies in too much personal affections to the extent that it trespasses the very foundational doctrines of Catholicism and scholastic philosophy, completely wiping out God as a truth reached by natural theology thus the Modernist eliminates

natural theology to keep the delusion that God is only a sentiment so that everyone who has a subtle experience with the divine reality may never be wrong, for all experiences are right and this is what one may expect from the Modernist. This was rightly condemned by Vatican I in De Fide, Can 3: "If anyone says that divine revelation cannot be made credible by external signs, and that therefore men should be drawn to the faith only by their personal internal experience or by private inspiration, let him be anathema." As for the Catholic, we know that science is subordinate to the faith as our holy popes have declared it to be so - thus the historian must confess that Christ, in his historical figure, truly rose from the dead and performed real miracles which is complimentary to the faith and helps strengthen one's faith because it helps him to see the truths of the faith as demonstrable from sciences like history. As the Angelic Doctor has remarked: Two truths cannot contradict because there is only one and the same Jesus Christ and therefore, there is only one and the same truth at the final conclusion which is contrary to what the Modernist deludes himself to imagine.

"LIBERAL CATHOLICS"

Yet the 19th century saw a new breed of Catholic who utopianly sought a compromise between the two. These men looked for what they believed to be "good" in the principles of 1789 and tried to introduce them into the Church. Many clergymen, infected by the spirit of the age, were caught into this net that had been "cast into the sacristies and into the seminaries." They came to be known as "Liberal Catholics." Pope Pius IX remarked that they were the worst enemies of the Church. Despite this, their numbers increased.

The liberal Catholics in question are obviously the Modernists and their liberal, reformational ideas. The first to take this step was Martin Luther by triggering the Protestant Reformation and notably in the doctrine many evangelicals have regarding Sola Scriptura, for the believer

interprets sacred scripture to each their own and formulate contrary interpretations of the same verse against each other, making scripture too ambiguous objectively but they each believe they are true, the Modernist agrees that because they feel like it is true, therefore their interpretations are true in their own respects. To comment further on personal sentiments and conclusions which naturally lead to indifferentism, we can absolutely evince that John Paul II held to this principle from the encyclical of Redemptor Hominis 6.3 (1979):

"Does it not sometimes happen that the firm belief of the followers of the non-Christian religions-a belief that is also an effect of the Spirit of truth operating outside the visible confines of the Mystical Body-can make Christians ashamed at being often themselves so disposed to doubt concerning the truths revealed by God and proclaimed by the Church and so prone to relax moral principles and open the way to ethical permissiveness. It is a noble thing to have a predisposition for understanding every person, analyzing

every system and recognizing what is right; this does not at all mean losing certitude about one's own faith or weakening the principles of morality, the lack of which will soon make itself felt in the life of whole societies, with deplorable consequences besides." This is obviously satanic and freemasonic and is positively affirming religious indifferentism to some degree. How could God positively will for a man to stay firmly fixed in his error without leading to Calvinism? Indeed it is erroneous and utterly blasphemous to utter such a statement. Pope Gregory XVI has made it relentlessly clear in Mirari Vos as we have cited. For he says:

"13. Now we consider another abundant source of the evils with which the Church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care. With the admonition of the apostle that "there is one God, one faith,

one baptism" may those fear who contrive the notion that the safe harbor of salvation is open to persons of any religion whatever. They should consider the testimony of Christ Himself that "those who are not with Christ are against Him," and that they disperse unhappily who do not gather with Him. Therefore "without a doubt, they will perish forever, unless they hold the Catholic faith whole and inviolate." Let them hear Jerome who, while the Church was torn into three parts by schism, tells us that whenever someone tried to persuade him to join his group he always exclaimed: "He who is for the See of Peter is for me." A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed Augustine would reply to such a man: "The branch has the same form when it has been cut off from the vine; but of what profit for it is the form, if it does not live from the root?"

Now, we can disperse objections raised by the apologists in defense of the Vatican II religion, some may hold that John Paul is talking about the elements of truth present in false

religions; for instance one may say that Catholics and Mohammedans share a common belief in monotheism but that is not what Wojtyla is implying here, he says, which is: "the firm belief of the followers of the non-Christian religions-a belief that is also an effect of the Spirit of truth." and a Mohammedan can believe that Mohammed was a true prophet or that Christ was merely a human man and not God, just as much as they believe in one god just as the Jews believe the Son of God, the Messiah was a blasphemer and a charlatan burning in hell in a pool of excrement so it is senseless to say that John Paul II is simply speaking of the elements of truth because infidels believe in many false errors exclusive to their false religions just as much as they do with other beliefs that overlap with ours such as monotheism or belief in an afterlife. If it were truly the seeds of truth that lead one to the faith, it would begin with doubt of their false religion and paving the way that leads to Catholicism through miracles or encountering Catholic realities, ascribing saintly intercession or finding traces of Catholicism wherever one goes and feeling a desire to become Catholic out of love for truth rather than

accommodating a Jew or Mohammedan in their false religion and most of them reject explicitly the Catholic religion and thus invincible ignorance cannot be ascribed to them. Does the Quran not mention Christians and falsely accuse us of that heinous crime of polytheism and calling us the worst of all creatures by that account, condemning us to hellfire? Of course it does, the common muslim knows what our beliefs are and thus strawman it so that we look like polytheists or corrupters of sacred text, when we are anything but. The ecumenism between Islam and "Catholicism" or more appropriately: Novus Ordoism, is pivotally embodied in the Apostolic Journey of 'Pope' Francis in September of 2024 when he visited the Southeast Indies (Singapore, Indonesia, etc) which have significant muslim populations, were the main audience of Francis' conferences which we will carefully analyze from the Vatican transcript contrasted with the Italian original.

ENG: "if you start arguing, "My religion is more important than yours...," "Mine is the true one, yours is not true...." Where does this lead?"

IT: “perché se voi incominciate a litigare: “La mia religione è più importante della tua…”, “La mia è quella vera, la tua non è vera… Dove porta tutto questo?”

After someone in the audience answered “Destruction.” to Francis’ question, he follows it up with this.

ENG: “That’s right. All religions are a path to God. They are — I make a comparison — like different languages, different idioms, to get there. But God is God for everyone. And because God is God for everyone, we are all God’s children. “But my God is more important than yours!” Is this true? There is only one God, and we, our religions are languages, paths to get to God. Some Sikh, some Muslim, some Hindu, some Christian, but they are different paths.”

IT: “È così. Tutte le religioni sono un cammino per arrivare a Dio. Sono – faccio un paragone – come diverse lingue, diversi idiomi, per arrivare lì. Ma Dio è Dio per tutti. E

poiché Dio è Dio per tutti, noi siamo tutti figli di Dio. "Ma il mio Dio è più importante del tuo!". È vero questo? C'è un solo Dio, e noi, le nostre religioni sono lingue, cammini per arrivare a Dio. Qualcuno sikh, qualcuno musulmano, qualcuno indù, qualcuno cristiano, ma sono diversi cammini."

The problem with Francis' statement lies in not only the fact he is a religious indifferentist but the issue is twofold; he is disguising his error under flattering words and sowing ambiguity and confusion to which Pope Pius VI staunchly replied to with an authoritative condemnation as Denzinger says in Sources of Dogma 1500-1599: "The heretic Nestorius expressed himself in a plethora of words, mixing true things with others that were obscure; mixing at times one with the other in such a way that he was also able to confess those things which were denied while at the same time possessing a basis for denying those very sentences which he confessed."; and Secondly, he is affirming the very error condemned by Pope Pius IX which reads as follows from the Syllabus of Errors: "16. Man may, in the

observance of any religion whatever, find the way of eternal salvation, and arrive at eternal salvation. – CONDEMNED"

It is not surprising that one may object that Francis is not saying that all religions lead to salvation and that he's talking about a theistic conclusion only. This is proven to be false in two ways;

Firstly, when he says that arguing for whose religion is right and twofold bickering leads to damnation. What is damnation? Basic catechesis teaches that damnation consists in the loss of God, making damnation the chief and exclusive torment of those in hell. However Francis puts himself in a paradox because he is making the claim P (All religions lead to God) and Q (Arguing which religion is right leads to damnation) and asserting that their own proposition P is right which implies a method towards salvation while simultaneously condemning those who practice Q and those who disagree with P, therefore Francis would lead to his own damnation by virtue of his own rule

because he argues P is right at the expense of other religions which will lead one to damnation. Therefore in the firstfold manner, Francis is talking about matters pertaining to salvation which he offers religious indifferentism as a path to ultimate salvation in order to arrive at God in an enigmatic fashion but he nevertheless says "Cammini per arrivare a Dio." For Our Lord made himself perfectly clear in Saint Matthew's Gospel, "Let your 'yes' be yes and your 'no' be no. Anything more is from the evil one." (5:37)

Secondly, to say that Francis is talking about a theistic conclusion is preposterous and we shall demonstrate why, he begins to equate Christianity and false religions like Judaism, Islam, Hinduism, etc as examples of those who bicker about whose religion is true and he is utilizing this statement of who argues who, as a general precept that should be kept because Christianity being a category under the genus of religion, is not exempt from the rule. Hence he says to not argue about whose religion is right, because in his worldview neither of them are right because they will end up arriving at God ultimately hence he says "Tutte le

religioni sono un cammino per arrivare a Dio." ("All religions are different paths that arrive at God.") and he therefore destroys the supernatural and unique character of Christianity, the true religion which was divinely instituted on the rock of Peter by Jesus Christ, God himself and equates it with false religions and gives the analogy that 2 people argue but are both correct in their own respect and that it is futile to argue. The reason he believes arguing about whose religion is correct is futile is because the Modernist is all about experience as Saint Pius X exposed them for, for two conflicting parties – The modernist simply says both are true in their own respect because both parties have undergone experiences that make them feel as if their religion is true, like a Muslim may feel as if Allah has answered his prayer and a Christian that God the Holy Trinity or a Saint have answered him and since both have stood the test of time then they are both true in their own respects hence, Francis is affirming exactly just that! Which is absolutely a liberal opinion condemned by the popes of the 19th and early 20th century; Hence Saint Pope Pius X said in *Pascendi Dominici Gregis 15*

"For the Modernists, to live is a proof of truth, since for them life and truth are one and the same thing. Hence again it is given to us to infer that all existing religions are equally true, for otherwise they would not live."

For if all religions are valid paths to the One God, then truly, what benefit does one gain from converting from Islam to Catholicism? There is no motivational purpose and human psychology would not accept this and thus would not convert to another religion because at the end of the day nothing changes and would all arrive at God anyways.

SAINT POPE PIUS X AND MODERNISM

This crisis peaked around the beginning of the 20th century when the Liberalism of 1789 that had been "blowin' in the wind" swirled into the tornado of Modernism. Fr. Vincent Miceli identified this heresy as such by describing Modernism's "trinity of parents." He wrote:

1) Its religious ancestor is the Protestant Reformation;

2) Its philosophical parent is the Enlightenment;

3) Its political pedigree comes from the French Revolution." [11]

Pope St. Pius X, who ascended to the papal chair in 1903, recognized Modernism as a most deadly plague that must be arrested. He wrote that the most important obligation of the Pope is to insure the purity and integrity of Catholic doctrine, and he further stated that if he did nothing, then he would have failed in his essential duty. [12]

St. Pius X waged a war on Modernism, issued an Encyclical (Pascendi) and a Syllabus (Lamentabili) against it, instituted the Anti-Modernist Oath to be sworn by all priests and theology teachers, purged the seminaries and universities of Modernists and excommunicated the stubborn and unrepentant.

St. Pius X effectively halted the spread of Modernism in his day. It is reported, however, that when he was

congratulated for having eradicated this grave error, St. Pius X immediately responded that despite all his efforts, he had not succeeded in killing this beast, but had only driven it underground. He warned that if Church leaders were not vigilant, it would return in the future more virulent than ever. [13]

Saint Pope Pius X has all the valid reason to be vigilant here, it is certain without a doubt that he has read the documents of the Alta Vendita or at least was aware of their existence which unsheathed the plot to infiltrate from within and convene a council to bring about its wicked changes which would be accomplished at Vatican II. He knew Modernism would rebound in some way, shape or form eventually and this is why he was still not fully at rest despite issuing forth *Pascendi Dominici Gregis* and *Lamentabili Sane*, he knew that his encyclicals and syllabus against modernism would serve the role of safeguards for those who read them and intend to hold on to the faith so that they may identify modernism if it were to ever resprout hence why he says in

the second to last paragraph of *Notre Charge Apostolique* (1910) "For the true friends of the people are neither revolutionaries nor innovators but traditionalists." and the Traditionalists as we see today are identified in 3 distinct modes.

In the first place are the pseudo traditionalists which are proper to the FSSP then the ICKSP and the Indult Latin Mass attendants, they are pseudo-traditionalists for holding on to the external appearance of the true faith like the Latin Mass aesthetic while they internally believe and profess the errors promulgated by Vatican II and thus do not have the true Catholic faith in its entirety.

In the second place we have the Semi-Traditionalists which are proper to the SSPX – otherwise known as 'The Society of Saint Pius X' and the adherents of the Recognize-And-Resist movement; they are Semi-Traditionalists because they profess the traditional faith, her liturgy and healthy true doctrine while recognizing a heretical claimant to the Papacy as an allegedly valid Pope and supposed successor to Saint Peter while

promulgating heresy and attempting to bind error to the universal church which ascribes defect to the Church and ultimately attributing blemish to the Bride of Christ and thus contradicting what Church doctrine says about the Church, for King Solomon says "You are altogether beautiful my love, for there is no flaw in you." (*Solomon 4:7*) and while they do hold a substantial portion of the true faith, they do not have it yet completely due to their recognition of error within the Church.

In the last place we have the Traditionalists, these are the Sedevacantists either of the Totalist hypothesis or of *The Cassiciacum Thesis* by Bishop Guerard Des Lauriers, otherwise known as 'Material-Formal Sedevacantism'. These are Traditionalists in its realest and most authentic mode because they profess the true faith in its absolute entirety without ascribing any defect to the Church and holding to what the Church has said with respect to the situation of a heretical Pope who is without a doubt promulgating the plot of The Permanent Instruction. Their differences are only accentuated on their positions of Papal deposition. Without further ado, let us demonstrate how the Church

addresses the possibility of a heretical pontiff:

St Alphonsus Liguori in Vindiciae Pro Suprema Pontificis Potestate Adversus Iustinum Febronium 1768, Chapter VIII, Resp. Obj. 6: "If ever a pope, as a private person, should fall into heresy, he would at once fall from the pontificate."

Pio-Benedictine Code of Canon Law 1917, Can 188.4: "Any office becomes vacant upon the fact and without any declaration by tacit resignation recognized by the law itself if a cleric: 4.° Publicly defects from the Catholic faith"

Ibid, Can. 219: "The Roman Pontiff, legitimately elected, immediately upon accepting the election, obtains by divine law the full power of supreme jurisdiction."

The authority of Saint Alphonsus Liguori and Canon Law

suffice against any objections to a heretical pope. It is clear without enigma that a Pope cannot be a heretic or accept the Papacy with the active intention of attempting to bind heresy to the universal church. Some may object that being elected means the elected candidate automatically becomes Pope until he formally rejects the election however, this is a fool's argument because a will is needed to accept the election by willful consent, first the 3 principles of the mind are needed.

1) Simple Apprehension; 2) Judgment; 3) Reasoning.

God does not impose or actively force a precept or a role against someone's will, otherwise you fall to Determinism or Calvinism. It would be assumed that at the moment the Cardinals elect the candidate, God confers on him the papacy before the candidate can even perform the 3 operations which violate his free will, for Saint Thomas defines judgment: "The act of the intellect by which it composes and divides by affirming and denying." (De Veritate, Q.14, Art. 1) and an act is a voluntary movement

of the deliberate will to actuate what is in potentiality. A man has free will and God respects this, furthermore. Domingo Bañez O.P. says in Le Dictionnaire de Theologie Catholique and this is the authority on whom I rest, in respect to the given objection.

"This election which is perfectly achieved at the moment in which the elect consents to the election by accepting the Pontificate; for then there is a mutual consent, corroborating itself mutually, and a spiritual matrimony is accepted between the Church and the Pope, between the members and the head, between the sheep and the pastor." (Le Dictionnaire de Théologie Catholique; t. 14, 1e., col. 1017)

This would act as a safeguard to prevent ascribing error to the Church if she was to accept him but she doesn't. In theory, any baptized Catholic man may be elected at the conclave but because the men in the Vatican profess anything but the Catholic faith, the Church vehemently repudiates any conclave candidates because they're not

Catholic and the Church cannot accept an individual outside the mystical body of Christ, as her visible head; this concludes any objection, which may be answered by the above, that anyone adhering to the SSPX or the Psuedo-Traditional institutions may raise.

Now that they are out of the way, we may further inspect what Saint Pope Pius X was concerned regarding the universities and the environment of these universities at this time. In the academic institutions, the presence of Modernism was conspicuous and required a definitive response from the Holy See, one that would take strict action. This reality of Modernism would go on to prompt Saint Pius X to issue the Oath Against Modernism for all university and seminary professors in Catholic institutions and especially for all clergy. The concern stemmed from the influx of Modernist material in the schools and in the literature that was striking the heart of Catholic educational life. A prominent example comes from the French priest, Fr. Alfred Loisy, who was a leading figure in the Modernist movement beginning at the end of the 19th century and

notably from the pontifical reign of Saint Pope Pius X. Fr. Loisy's teachings which were centered around Biblical exegesis taught grave errors such as skepticism of its divine inspiration and suggesting therefore that Sacred Scripture may very well contain historical errors and required correction from the Historians and the Scientists. Consequently, this would not go unnoticed by the Holy Office which ended up with Saint Pope Pius X fiercely excommunicating Fr. Loisy and putting 5 of his books in the Index of Forbidden Books. His main theological points regarding the nature of divine revelation are attributed to Fr. Loisy in the following:

"It seems obvious to me that the notion of God has never been anything but a kind of ideal projection, a reflection upward of the human personality, and that theology never has been and never can be anything but a more and more purified mythology." - Fr. Loisy (Attributed)

It is of no surprise that Fr. Loisy apostatized from the Church, he then ceased to identify as a Catholic priest, left

his sacerdotal office and he died an agnostic in 1940. Fr. Loisy reportedly admitted himself that 65 of the condemned propositions of Lamentabile Sane are attributed to his own original errors conceived as Modernism. Let us go over some chief errors that were condemned in Lamentabili Sane which reads as follows.

"12. If he wishes to apply himself usefully to Biblical studies, the exegete must first put aside all preconceived opinions about the supernatural origin of Sacred Scripture and interpret it the same as any other merely human document. – CONDEMNED"

"9. They display excessive simplicity or ignorance who believe that God is really the author of the Sacred Scriptures. – CONDEMNED"

"11. Divine inspiration does not extend to all of Sacred Scriptures so that it renders its parts, each and every one, free from every error. – CONDEMNED"

"22. The dogmas the Church holds out as revealed are not truths which have fallen from heaven. They are an interpretation of religious facts which the human mind has acquired by laborious effort. – CONDEMNED"

"58. Truth is no more immutable than man himself, since it evolved with him, in him, and through him. – CONDEMNED"

In the succeeding chapters of this commentary, we will demonstrate how Vatican II and her reforms, fruits and effects affirm the evolution of doctrine and the errors of Modernism.

CURIA ON THE ALERT

A little-known drama that unfolded during the reign of Pope Pius XI demonstrates that the underground current of Modernist thought was alive and well in the immediate post Pius X period.

Father Raymond Dulac relates that at the secret consistory of May 23, 1923, Pope Pius XI questioned the thirty Cardinals of the Curia on the timeliness of summoning an ecumenical council. In attendance were such illustrious prelates as Cardinals Merry del Val, De Lai, Gasparri, Boggiani and Billot. The Cardinals advised against it.

Cardinal Billot warned, "The existence of profound differences in the midst of the episcopacy itself cannot be concealed . . . [They] run the risk of giving place to discussions that will be prolonged indefinitely."

Boggiani recalled the Modernist theories from which, he said, a part of the clergy and of the bishops were not exempt. "This mentality can incline certain Fathers to present motions, to introduce methods incompatible with Catholic traditions."

Billot was even more precise. He expressed his fear of seeing the council "maneuvered" by "the worst enemies of the Church, the Modernists, who are already getting ready,

as certain indications show, to bring forth the revolution in the Church, a new 1789." [14]

In discouraging the idea of a council for such reasons, these Cardinals showed themselves more apt at recognizing the "signs of the times" than all the post-Vatican II theologians combined. Yet their caution may have been rooted in something deeper. They may also have been haunted by the writings of the infamous illuminé, the excommunicated Canon Roca (1830-1893), who preached revolution and Church "reform" and who predicted a subversion of the Church that would be brought about by a council.

CANON ROCA'S REVOLUTIONARY CRAVINGS

In his book Athanasius and the Church of Our Time, Bishop Graber refers to Canon Roca's prediction of a new, enlightened Church which would be influenced by "the socialism of Jesus and the Apostles." [15]

In the mid-19th century, Roca had predicted: "The new church, which might not be able to retain anything of Scholastic doctrine and the original form of the former Church, will nevertheless receive consecration and canonical jurisdiction from Rome." Bishop Graber, commenting on this prediction, remarked, "A few years ago this was still inconceivable to us, but today. . . ?" [16]

Canon Roca also predicted a liturgical "reform." With reference to the future liturgy, he believed "that the divine cult in the form directed by the liturgy, ceremonial, ritual and regulations of the Roman Church will shortly undergo a transformation at an ecumenical council, which will restore to it the venerable simplicity of the golden age of the Apostles in accordance with the dictates of conscience and modern civilization." [17]

He foretold that through this council will come "a perfect accord between the ideals of modern civilization and the ideal of Christ and His Gospel. This will be the consecration of the New Social Order and the solemn baptism of modern civilization."

Roca also spoke of the future of the Papacy. He wrote, "There is a sacrifice in the offing which represents a solemn act of expiation ... The Papacy will fall; it will die under the hallowed knife which the fathers of the last council will forge. The papal caesar is a host [victim] crowned for the sacrifice." [18]

Roca enthusiastically predicted a "new religion," "new dogma," "new ritual," "new priesthood." "He called the new priests 'progressists' [sic]; he speaks of the 'suppression' of the soutane [cassock] and the 'marriage of priests.' [19]

Chilling echoes of Roca and the Alta Vendita are to be found in the words of the Rosicrucian Dr. Rudolph Steiner, who declared in 1910, "We need a council and a Pope to proclaim it." [20]

Canon Roca gives a very precise and chilling explanation that in his time, served as a warning to the future of the Church that echoes Vatican II and its fruits to the minute

details. He was without a doubt, tied to Freemasonry, how else could he have known this except by having such a plot intricately imparted to him by the direction of another who is more keenly aware than Roca himself? Certainly. However, this observation in his role is not unanticipated provided his status as an early proponent of the Modernist heresy, an insidious error that began to emerge in the late 19th century by this point in time and was a grave adversary to the Church as a whole. He further echoes the documents of the *Permanent Instruction* as a nearly if not wholly identical parallel in relation to each other. At this time, the conservative clergy of that time were seized by an apprehension concerning the convocation of another future council and could properly discern that there were insidious Modernists hiding within the confines of the Church and sensed that they would actualize their modernist agenda likely through an ecumenical council that would introduce the trilogy of errors into the Church and while measures were taken to halt this plot, the plot that was envisioned by Canon Roca and his outspoken heresies of a new religion which he preached of were seeming to approach inevitably.

The errors he preached of, for instance, regarded the absolute reform of the Holy See in order to bring about a new religion and a new priesthood and he was swiftly excommunicated during the pontifical reign of Pope Leo XIII. One of the more precise predictions is Canon Roca calling for a new priesthood who are progressivists; this prediction cannot perfectly embody anyone else except 'Fr' James Martin S.J. and the German bishops who are extremely progressive in the mainstream Novus Ordo church, they are new priests because they were ordained in the new rite of Paul VI and progressive for the reasons we have heretofore mentioned. It is not shocking to consider that Modernism was still doing well, for the *Permanent Instruction* says "The task that we are going to undertake is not the work of a day, or of a month, or of a year; it may last several years, perhaps a century; but in our ranks the soldier dies and the struggle goes on." (See p. 27) Therefore it was expected for the Modernists to continuously live on despite their extreme persecution under Pope Pius X and would continue to do so until they rose up to the highest office of the Church and then convene the council they so much

desired for a century. Cardinal Louis Billot foresaw that this council would fall into the hands of the worst enemies of the Church who Pope Pius IX identified as "Liberal Catholics" and would become a struggle between Liberalism and Conservatism which would convert into a Freemason's playground perfect for infiltration and what was worse is that Cardinal Billot observed that they were getting ready to call this new council which was stressing them out. Neither was Cardinal Boggiani wrong in saying that Modernist principles that stand incompatible with the Catholic faith may persuade a council father to introduce the aforementioned principles which are incompatible. The two most incompatible principles against Catholicism are those of Liberalism (Modernism included) and of Freemasonry which worked closely in alliance with each other and both shared the same goal which was to conceal, if not, annihilate tradition completely and bring about "a new 1789" which is a direct reference to the French Revolution which was triggered by Freemasons calling for "Liberty, Equality and Fraternity" which are largely evident in Vatican II and its effects. Furthermore, Roca provides almost prophetic

insight into Vatican II's fruits when he mentions the suppression of the cassock and the marriage of priests. This is the case since Vatican II in *Perfectae Caritatis* which was a decree aimed for those in Religious Life undergoing a renewal and it called for those in religious orders to adapt their habit to the currents of time and to be simple and modest. For the 17th paragraph says:

"17. The religious habit, an outward mark of consecration to God, should be simple and modest, poor and at the same time, becoming. In addition it must meet the requirements of health and be suited to the circumstances of time and place and to the needs of the ministry involved. The habits of both men and women religious which do not conform to these norms must be changed." (*Perfectae Caritatis Para. 17*)

This caused many religious to abandon religious life and discard the use of the cassock or their orders' habit, adopting secular clothing like skirts and polo shirts for nuns and men similarly adopting clothes befitting for secular

men. This also implicitly affirms the evolution of doctrine and we will demonstrate why. The religious life are the lungs of the Church, the Pope is her head, her legs represent doctrine which was laid down by the Fathers by which the Church stands on and her arms represent ministry and power. The lungs are a part of the human body and intake oxygen in order to preserve corporeal functions and support the body – in this same way, the religious life prays for the Church, offers penances and lives pleasing to heaven and primarily prays for the wellbeing of her head which is the Pope and they wear the habit as a penance and an outward consecration of their lives to God, setting themselves apart from the world and thus must be distinguished and thus Saint Thomas Aquinas says.

"An outward act which reveals the virtue of the heart is, even though liable to abuse, very commendable. Poverty of clothing comes into this category. Thus, St. Jerome, writing to the monk Rusticus, says: a lowly garb betokens a noble mind. A coarse tunic denotes contempt of the world, provided that the soul of one thus clad is not puffed up with

pride, and that his words are not inconsistent with his garment. Hence the habit of wearing coarse clothes is, in itself, one to be adopted, if at the same time pride is banished from the heart." (*Apology to the Religious Orders, Ch. 8, Sed Contra; St. Jerome's Epistle 125*)

Paul VI, writing *Perfectae Caritatis*, made a mistake. If you remove the lungs of the Church, the body will eventually fall apart but because Vatican II is not the Catholic Church, this cannot apply. He affirms in saying that, religious ought to be subject to the times in regards modesty and simplicity but the Catholic Church serves as a bulwark that remains indifferent to the times and culture because she is a perfect society in of herself and not subject to the lesser good of the state or of the world. Thus Christ says "If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." (*John 15:19*) and hence Pope Pius IX in his *Syllabus of Errors* condemns the opinion contrary to what we have just mentioned.

"19. The Church is not a true and perfect society, entirely free nor is she endowed with proper and perpetual rights of her own, conferred upon her by her Divine Founder; but it appertains to the civil power to define what are the rights of the Church, and the limits within which she may exercise those rights. – CONDEMNED"

But contrary to the Modernist assertion that believes the Church is invariably subject to the currents of social progress and time, the religious life maintains a timeless and perpetual consecration marked not only within their souls but in their habits. An objection may arise concerning the divergence of the mendicant habits from contemporary fashion trends like a tuxedo or casual everyday wear such as slacks, jeans, T-shirts and so forth, which suggests that the religious orders must adapt their habits and lifestyle in accordance to social progress by virtue of violating the contemporary norms of simplicity. To these, we answer that: The simplicity of the habit of the mendicants, the clerks regular and the monastics and by extension the secular clergy, is not contextualized by secular fashion which

is transient and contingent on the context of the century that man finds himself in, but strictly by its monastic purpose, which endures the test of time. The religious who vows themselves to be vested into the habit of the mendicants outwardly expresses contempt for the world and physically manifest the vows the religious made to God and to keep it is an outward sign of virtue. For to keep a vow is a virtuous act thus Saint Thomas, citing Aristotle says the following:

"Aristotle (Ethics, 10) proves that virtue consists not only in interior, but likewise in exterior acts. He is here speaking of the moral virtues. Now humility is, in a certain sense, a moral virtue; for it belongs neither to the intellectual nor to the theological virtues. Hence it consists not merely in interior but likewise in exterior acts. As self-contempt pertains to humility, it follows that it is consistent with humility for a man to render himself exteriorly contemptible." (*Apology for the Religious Orders, Ch. 8 - Saint Thomas Aquinas*)

The habits pertaining to mendicant orders are composed of inexpensive wool, not dyed and unadorned with excess; neither is the religious habit a costume. For it stands to show that setting oneself apart from the world by the mark of a religious habit is directly a reflection of the Lord God separating his sheep, who are few in number, from the goats who are large and excessive in number. Saint Matthew says in his Gospel that the unfortunate were given food, clothing and their necessities by the sheep and were granted entrance into the kingdom of heaven for their acts towards the unfortunate and the less advantageous. (*Mt. 25:31-40*). This is the case for all religious alike, because their consecration is marked by their habits which is not a standard lifestyle or manner of clothing that the world adopts as its own, hence why religious are few in number in relation to the global population which indulges in excess, secular fashion trends and sin which does not please God thus making those in the religious life evidently stand out in relation to the rest of the world. This is just as the sheep are separated from the goats on the day of judgment because those in religious life are separated from the world of sin, hence why we observe that

most of the holy saints which we remember were all in religious orders, which is why Saint Augustine says in *City of God*:

"Accordingly, two cities have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly [city] by the love of God, even to the contempt of self." (*City of God XIV, Ch. 28*)

THE GREAT COUNCIL THAT NEVER WAS

Around 1948, Pope Pius XII, at the request of the staunchly orthodox Cardinal Ruffini, considered calling a general council and even spent a few years making the necessary preparations. There is evidence that progressive elements in Rome eventually dissuaded Pius XII from bringing it to realization since this council showed definite signs of being in sync with Humani Generis. Like this great 1950 encyclical, the new council would combat "false opinions which threaten to undermine the foundations of Catholic doctrine." [21]

Tragically, Pope Pius XII became convinced that he was too advanced in years to shoulder this momentous task, and he resigned himself to the idea that "this will be for my successor." [22]

RONCALLI TO "CONSECRATE ECUMENISM"

Throughout the pontificate of Pope Pius XII (1939-1958), the Holy Office under the able leadership of Cardinal Ottaviani maintained a safe Catholic landscape by keeping the wild horses of Modernism firmly corralled. Many of today's Modernist theologians disdainfully recount how they and their friends had been "muzzled" during this period.

Yet even Ottaviani could not prevent what was to happen in 1958. A new type of Pope "whom the progressives believed to favor their cause" [23] would ascend to the pontifical chair and would force a reluctant Ottaviani to remove the latch, open the corral and brace himself for the stampede.

However, such a state of affairs was not unforeseen. At the news of the death of Pius XII, the old Dom Lambert Beauduin, a friend of Cardinal Roncalli (the future John XXIII), confided to Father Louis Bouyer: "If they elect Roncalli, everything would be saved; he would be capable of calling a council and of consecrating ecumenism." [24]

And so it happened: Cardinal Roncalli was elected and called a council which "consecrated" ecumenism. The "revolution in tiara and cope" was underway.

POPE JOHN'S REVOLUTION

It is well known and superbly documented [25] that a clique of liberal theologians (periti) and bishops hijacked Vatican Council II (1962-1965) with an agenda to remake the Church into their own image through the implementation of a "new theology." Critics and defenders of Vatican Il are in agreement on this point.

In his book Vatican II Revisited, Bishop Aloysius J. Wycislo (a rhapsodic advocate of the Vatican II revolution) declares with enthusiasm that "theologians and biblical scholars who had been 'under a cloud' for years surfaced as periti [theological experts advising the bishops at the Council, and their post-Vatican II books and commentaries became popular reading." [26]

He notes that "Pope Pius XII's encyclical Humani Generis [1950] had ... a devastating effect on the work of a number of pre-conciliar theologians" [27] and explains that "During the early preparation of the Council, those theologians (mainly French, with some Germans) whose activities had been restricted by Pope Pius XII, were still under a cloud. Pope John quietly lifted the ban affecting some of the most influential ones. Yet a number remained suspect to the officials of the Holy Office." [28]

Bishop Wycislo sings the praises of triumphant progressives such as Hans Küng, Karl Rahner, John Courtney Murray, Yves Congar, Henri de Lubac, Edward Schillebeeckx and Gregory Baum, who had been

considered suspect before the Council, but who are now the leading lights of post-Vatican II theology. [29]

In effect, those whom Pope Pius XII considered unfit to be walking the streets of Catholicism were now in control of the town. And as if to crown their achievements, the Oath against Modernism was quietly suppressed shortly after the close of the Council. St. Pius X had predicted correctly. Lack of vigilance in authority had allowed Modernism to return with a vengeance.

This council was the "evil council" foretold by Our Lady of Fatima which would sow confusion and we shall demonstrate this by utilizing the pre-conditional criteria given by Our Lady of Fatima, La Salette, of Akita, and of Good Success. Let us propose some anecdotal claim which by no means do we force nor impose on our readers to believe; nevertheless, In 1994 which was well over 30 years since the revolution at Vatican II, Fr. Raymond Arnette, a French priest, was serenely listening to a CD titled *Mysterium Fidei* which was in French and suddenly the

music had faded and a voice was audibly heard and attributed to Our Lady. She exchanged the following words to Fr. Arnette "*L'église saignera de toutes ses plaies.*" which translated to English means "*The Church will bleed from all her wounds.*" and then she kept speaking:

"*There will be a wicked council planned and prepared that will change the countenance of the Church. Many will lose the Faith; confusion will reign everywhere. The sheep will search for their shepherds in vain.*

A schism will tear apart the holy tunic of My Son. This will be the end of times, foretold in the Holy Scriptures and recalled to memory by Me in many places. The abomination of abominations will reach its peak and it will bring the chastisement announced at La Salette. My Son's arm, which I will not be able to hold back anymore, will punish this poor world, which must expiate its crimes.

One will only speak about wars and revolutions. The elements of nature will be unchained and will cause anguish

even among the best (the most courageous). The Church will bleed from all Her wounds. Happy are they who will persevere and search for refuge in My Heart, because in the end My Immaculate Heart will triumph."

Before ending with this final exchange of words: "*This is the Third Secret of Fatima.*" Now this is extremely contrary to the 3rd secret which was propagated by 'Sr. Lucia' during the reign of John Paul II around the 1980s and this secret was "officially" interpreted as a Bishop dressed in white walking through a city of corpses and praying for the souls of the bodies he saw pass by before being shot dead by soldiers. This was laughably attributed to John Paul II by 'Sr. Lucia' which is worth mentioning, was an imposter of the original; you can look up Sister Lucia pre and post 1958 and will notice their bone structures or teeth structures aren't the same. However this ridiculous attribution can be easily disproven by the fact John Paul II survived and the Bishop in white did not. Now if we grant the following secret, we can read this with the predisposition that this event is set after the 3 days of darkness which will bring

major catastrophes on the world and end up killing the majority of the global population as foretold by the mystics and visionaries before Vatican II and around the years leading up to the French Revolution. Here is the official text from the Vatican document regarding the issue which was released in the year 2000.

"*After the two parts which I have already explained, at the left of Our Lady and a little above, we saw an Angel with a flaming sword in his left hand; flashing, it gave out flames that looked as though they would set the world on fire; but they died out in contact with the splendour that Our Lady radiated towards him from her right hand: pointing to the earth with his right hand, the Angel cried out in a loud voice: 'Penance, Penance, Penance!'. And we saw in an immense light that is God: 'something similar to how people appear in a mirror when they pass in front of it' a Bishop dressed in White 'we had the impression that it was the Holy Father'. Other Bishops, Priests, men and women Religious going up a steep mountain, at the top of which there was a big Cross of rough-hewn trunks as of a cork-tree with the bark; before*

reaching there the Holy Father passed through a big city half in ruins and half trembling with halting step, afflicted with pain and sorrow, he prayed for the souls of the corpses he met on his way; having reached the top of the mountain, on his knees at the foot of the big Cross he was killed by a group of soldiers who fired bullets and arrows at him, and in the same way there died one after another the other Bishops, Priests, men and women Religious, and various lay people of different ranks and positions. Beneath the two arms of the Cross there were two Angels each with a crystal aspersorium in his hand, in which they gathered up the blood of the Martyrs and with it sprinkled the souls that were making their way to God."

Back to the gentle voice that Fr. Arnette heard from the CD, this wicked council in question is undoubtedly about Vatican II and this is where we build the case for Sedevacantism, starting off with the schism that tears apart the tunic of Our Lord as said by Our Lady in this alleged audible miracle. Why do we know this Vatican II council is wicked? For the reason that it sowed much confusion,

church attendance began to significantly decline, religious and priestly vocations crucially plummeted, Catholic schools closed, some apostasized to Eastern "Orthodoxy" but most notably this upheaval throughout the Church was characterized by Archbishop Lefebvre's breakaway from the Church and his 1988 excommunications by John Paul II after the Econe consecrations. Archbishop Lefebvre knew that the Rome of his later life was not Catholic Rome but a Neo-Protestant Rome; a Modernist Rome. This caused many priests who thought the same of Post-Vatican II Rome and the reforms as too modern and even heretical and Lefebvre gained traction quickly and had thousands of faithful Catholics listening to his sermons in Switzerland and France and then Sedevacantism soon tagged along with the future Bishop Michel-Louis Guerard Des Lauriers of the Dominican Order who addressed the question of Sedevacantism after raised by the Mexican priest, Fr. Joaquin Saenz y Arriaga of the Society of Jesus. Bishop Michel-Louis Guerard Des Lauriers, who was an eminent Thomist Theologian and a former student of Fr. Reginald Garrigou-Lagrange O.P., he was also a skilled

Mathematician and drafted preparatory work for the dogmatization of the Immaculate Conception in 1950 by Pope Pius XII, subsequently serving as his personal theologian. He taught as a professor of theology in Econe under Bishop Lefebvre but later left because of his Sedevacantist views and then formulated the Thesis of Cassiciacum in 1979 which taught a material-formal sedevacantism which is also known as Sedeprivationism. Aside from the theological treatises left behind by these honorable and brave clerics, they held that the Vatican II Church is not the same Roman Catholic Church and that she broke away from the mystical body of Christ which answers the question of the great schism that tore apart the tunic of Christ as said by Our Lady in 1994 to Fr. Arnette. She then says "*This will be the end of times, foretold in the Holy Scriptures and recalled to memory by Me in many places.*"

Christ, through the holy mother Church is the light of the world and the ark of salvation hence Saint Thomas Aquinas says in the start of his commentary on The Epistle to 1st

Thessalonians "*These words are appropriate to the contents of this letter. The Church is symbolized by the ark (1 Pet 3:20),* ***for as in the ark a few souls were saved, the others perishing, so also in the Church a few, that is, only the elect, will be saved.*** *The waters signify tribulations. First, because flooding waters strike like tribulations: and the rain fell, and the floods came, and the winds blew and beat upon that house (Matt 7:25).* ***Yet the Church is not shaken by the force of the floods;*** *so Matthew adds,* ***but it did not fall.***" (*Saint Thomas Aquinas - Prologue of Gen. 7:17, Commentary on 1 Thessalonians*)

Hence says Sacred Scripture concerning the end of times: "*And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved.*" The moon represents the Mother Church, the Sun who perfectly espouses the moon as the sun's nightly counterpart and the stars represent the saints and the elect. Thus says Saint Augustine on his exposition on Psalm 11: "*...The moon, that is, the Church, could not be*

clearly seen; or when by the slaughter of the Martyrs themselves and so great effusion of blood, as by that eclipse and obscuration, wherein the moon seems to exhibit a bloody face, the weak were deterred from the Christian name; in which terror sinners shot out words crafty and sacrilegious to pervert even the upright in heart." (*St. Aug: On the Psalms; Ps. XI, Para. 4)*

This exposition perfectly mirrors the great apostasy as foretold in Scripture and thus mentions Our Lady to Fr. Arnette "*This will be the end of times, foretold in the Holy Scriptures and recalled to memory by Me in many places.*" and then Saint Paul thus says in 1st Timothy "*4:1 Now the Spirit manifestly says that in the last times some shall depart from the faith, giving heed to spirits of error and doctrines of devils,*" And while we have had many false prophets in the history of the world such as the heresiarchs like Mani, Mahomet, Joseph Smith and those promoting false doctrines most notably in this category consists of Arius, Martin Luther, Cornelius Jansen, Marcion, Sabellius, and so on and while they have caused Europe to undergo political

and religious crises, Saint Paul notes that this apostasy is unique in nature, one never seen before and never will be seen again hence Our Lord according to Saint Matthew says "*For there will be great tribulation then, such as has not been from the beginning of the world till now, neither will there be.*" (*Matt 24:21*) So this future apostasy spoken of by Our Lord will greatly exceed the Protestant Reformation, the Arian Crisis, the spread of Mahometanism and make them all look pale in comparison so much so that they shall, at one point, deceive those who are predestined, namely, the elect. Hence Our Lord: "*For there will arise false Christs and false prophets, and will show great signs and wonders, so as to deceive (if possible) even the elect.*" *(Matt 24:24)* In order for a deception to be cleverly prepared, it must have a form of credibility. The buildings of the Vatican and the Churches under modernist Rome retain the appearance of the true Church because it possesses a legal status and global recognition, the world will not apostasize if any man from the slums comes out and preaches falsehood, nobody will take him seriously. The mainstream Novus Ordo church is in control of the Catholic Churches and appears credible

because it has legal recognition, rights, the buildings, the vestments and externally it looks just like the Catholic Church but this is not the Catholic Church because it is emptied of her divine supernatural content like true doctrine but nevertheless it appears credible and exudes the impression that her false doctrines are from a legitimate authority which is the perfect breeding ground to pave the way to the arrival of the antichrist hence Saint Thomas: "*Now someone can be deceived by a false revelation. Hence he says, neither by spirit, i.e., if someone announces to you as a revelation by the Holy Spirit, or from the Holy Spirit, something contrary to my teaching, do not be terrified. Do not believe every spirit (1 John 4:1). Woe to the foolish prophets who follow their own spirit and see nothing (Ezek 13:3). Sometimes even Satan transfigures himself into an angel of light (2 Cor 11:14); I will go out, and I will be a lying spirit in the mouth of all his prophets (1 Kgs 22:22).*" (*Saint Thomas Aquinas – Commentary on 2 Thess., Ch. 2, Lec. 1*)

Saint Thomas also continues further, a bit more explicitly

this time: "*Then he mentions simulation, saying, having an appearance indeed of godliness: for such false apostles are deceitful women (2 Cor 11:13); but denying the power thereof, namely, the power of godliness, which is described in two ways here; hence he says, denying, i.e., not possessing the virtue: they profess to know God, but in their works deny him (Titus 1:16). In another way, because the power of a things is that on which the whole thing depends. But the entire virtue of godliness depends on charity; therefore, he says, denying the power thereof, i.e., of charity.*" (*Saint Thomas Aquinas – Commentary on 2 Tim., Ch. 3, Lec. 1*)

How many Sedevacantists today do we know that originally came from the Novus Ordo? Many of them indeed have proceeded from the New religion and by the grace of God have encountered the true faith and clung to it since. The small remnant that keeps the faith in the midst of the apostasy overlaps with the foretold elect in the last of days. Hence Saint Thomas Aquinas: "*1947. But what will be the effect? So as to deceive (if possible) even the elect. And Origen says that this is said by way of exaggeration, because any*

man who is in this life, if he be considered in himself, can be seduced; nevertheless, considering the election of God, so that the meaning would be 'to seduce the elect,' it is impossible. So he says by way of exaggeration that the strength of the seduction will be so great that unless they were preserved by divine predestination, they would be seduced." (*Saint Thomas Aquinas – Commentary on Matt. 24, Lec. 3*)

This was foretold even by Archbishop Fulton Sheen in his talk shows if you ever watch them, he foretells of a Church which he nominally ascribes "*The Ape of God*" to it while the true church is reduced to a very small remnant and this remnant serves to delay the days of tribulation similar to how Abraham bargained with God to spare Sodom and Gomorrah if 10 righteous people were found and if there was 10 righteous people, the city would be spared for their sake so likewise in the end of days, the remnant that holds the true faith which is small and repelled by the world delays the days of tribulation and act as a shield of mercy for the world and in a certain sense, they plead with God and hold back his arm but this is only temporary because the

world must be chastised eventually and the antichrist himself must arrive and ultimately, Christ must come again at the Second coming which the good should have hope and desire to see the Lord Jesus again in all his glory while the wicked men fear this day. Thus says Saint John the Apostle *"Come, Lord Jesus!"* (*Rev. 22:20*)

Frequently we often hear or experience encounters of the Novus Ordo expressing hatred of Sedevacantism and mocking us and reviling us severely but this is not usually expressed by explicit outright hatred, it often buries itself under the impression of logic, ethics and emotions. Take for example John Salza, the website 'trueorfalsepope', Trent Horn and those apologists who attempt to refute Sedevacantism but always fall short in some given area. From my own anecdotal experiences, whenever I answer common objections to Sedevacantism whether it be from SSPX-ers or Novus Ordos and even Eastern "Orthodox", they refuse to accept the refutation and constantly keep insisting on their objection despite the answer. I have even seen some go as far as to say they'd rather be high church

Protestants or Eastern Orthodox rather than admit Sedevacantism, some have even wished me death and collectively berated me and likely others for being Sedevacantists. If you notice keenly, these selfsame 'Catholics' always find a loophole to avoid Sedevacantism whether it be deluding themselves into thinking the nouvelle theologie is truly 'orthodox', throwing ad hominems against Sedevacantism or our clergy or simply refusing to admit the facts and forget about it. There goes a saying 'Against the facts, there is no refutation.' but I challenge my readers to go out and promote Sedevacantism and you'll notice how much attention you garner from Novus Ordos and how much they will resent and mock you. In the mind of the Novus Ordo, they treat this position as worse than the religion of Mahomet or Luther, it is their archetype of theological evil yet their head will negotiate and foster mutual sympathies for each other's false religions in the name of Ecumenism yet they will never have an ecumenical attitude towards Sedevacantists like they would with Mohammedans or Lutherans, hence says Saint Thomas Aquinas: *"140. Then he says, and will indeed turn away*

their hearing from the truth, he explains his advice. First he explains what he had said, namely, that they will not endure sound doctrine, when he says, they will turn away their hearing from the truth. For doctrine is sound when it is not an alloy of truth and falsity. Therefore, they will not endure sound doctrine, because they do not wish to hear the truth: there is no truth and there is no mercy and there is no knowledge of God in the land (Hos 4:1); if I speak the truth, why do you not believe me? (John 8:46)" (*Saint Thomas Aquinas – Commentary on 2 Timothy, Ch. 4, Lec. 1*)

Surely, the refusal to hear such truth is such a grave offense before God because not only does it eliminate invincible ignorance but the subject keeps attacking and reviling Sedevacantism consistently which is dangerous, namely because someone like that is only digging their own spiritual grave unto spiritual death. Does that repudiation of Sedevacantism and the attitude towards it really exude a spirit that loves truth? Or is it a spirit that exudes sheer arrogance and a love for being 'right'? The answer is plainly obvious to those who experience it firsthand. These have

been predisposed to go against Sedevacantism from the start and taught to resent it typically because they see their peers doing it or because they appeal to emotion and think that Sedevacantism is therefore impossible and remain in that mindset. They have closed their hearts off to the truth, thus says The Lord "*My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*" (*Hos. 4:6*)

"*So these also resist the truth which we preach: 'they have been rebellious to the light.'* (*Job 24:13*); *'you always resist the Holy Spirit.'* (*Acts 7:51*)." (*Saint Thomas Aquinas – Commentary on 2 Tim. Ch. 3, Lec. 2)*

One of the beautiful hallmarks of the Vatican II religion and her followers is their very own hypocrisy *"Speaking lies in hypocrisy.." (1 Tim. 4:2)* and these selfsame followers of Vatican II which defend the very errors that place us in the position today are simply casualties produced by Vatican II

and most have their consciences seared, says Saint Paul in the same place we have just cited. "*They err against their neighbor, because they are seducers; hence he says, driving into error, namely, by persuading their neighbor that in the midst of prosperity they can arrive at the kingdom of heaven. But this is against the saying that all that will live godly in Christ Jesus shall suffer persecution: O, my people, they that called you blessed, the same deceive you (Isa 3:12).*"

This is the exact same error that Vatican II centralizes through the 'doctrine' of Ecumenism. The documents on Lumen Gentium, Nostra Aetate and Evangelii Gaudium and many other encyclicals from the Post-Vatican II 'Popes' promote the idea of salvation in all religions despite explicit rejection and only because they share the same Abrahamic or theistic roots or a common truth-seeking journey which is even echoed by the fact that Francis hopes and believes that Hell is empty which is absurd in Catholic tradition. Surely we have no say on who God reprobates and predestines but the Fathers have long held that Judas Iscariot is chiefly in hell which automatically erases the hope

of hell being *empty*. Mahomet, Arius and many heresiarchs are widely believed and treated historically as if they are in hell so thus, we cannot say hell is empty because even the visionaries like the Fatima children saw souls transparent in human form suffering in a great sea of fire tormented by demons. Saint Teresa of Avila recounts seeing souls fall into hell like snowflakes. So in Francis' mind, if nobody who is dead is in hell, what does that logically conclude? Limbo doesn't count because it is a part of hell, it doesn't require overthinking. It logically concludes everyone is in heaven by this line of logic so yes, the greediest and most viciously lustful men up to the most holiest detached souls are in the gardens of paradise coexisting together with the saints who fought all their lives to combat the very things that worldly people indulge in and they get an easy pass? Sorry but that is dramatically wrong and that's easily disproven by Catholic tradition, sacred theology and sacred scripture.

Yet when Sedevacantists reject this error at face value, we are staunchly disapproved of; sometimes even by the semi-traditionalists like the SSPX who berate Sedevacantism

and warn against it as if their theology doesn't lead to Sedevacantism. It is somewhat surprising that you will see some novus ordos or schismatics who pamper each other with ecumenical fraternity will be found uniting with each other against the gates of Sedevacantism outside formal settings such as the internet. "'*All that will live godly in Christ Jesus', i.e., who wish to observe the liturgy of the Christian religion: we should live soberly, and justly, and godly in this world (Titus 2:12), 'shall suffer persecution'; and especially in the early Church, when Christ was attacked on all sides by the Jews and gentiles: the hour is coming that whosoever kills you will think that he does a service to God (John 16:2); you shall be hated by all nations for my name sake (Matt 24:9).*"

Saint Thomas is almost prophetic, the Jews and Gentiles united to attack Christ. Likewise when the Church undergoes her passion, she will be attacked by those who claim to be the new Jews – Catholics and this role is proper for the Novus Ordo to presume as to exude the impression that they're the believing Catholics and unite with Gentiles

(Non-Catholics) against Sedevacantists (those who hold the true faith and reject the new religion brought by Vatican II) and therefore a sign that the hour is nearby should not come unless someone who kills you firstly assumes to be doing such an act in the name of God's honor. Of course, 'to kill' in this context does not mean a literal murder, it is metaphorical; it is a metaphor for persecution like white martyrdom. This is distinct from the literal sense which Christ exchanged to his Apostles at the last supper warning them that they'll be outcast by Jews for his sake but Saint Thomas speaks of a threefold sense when interpreting a non-historical passage in a spiritual manner and that holy scripture can contain several senses in one passage or word which is affirmed by Saint Pope Gregory I whom he cites in the Sed Contra. (*Saint Thomas Aquinas – Summa Theologica I, Q. 1, Art. 10*)

Martyrdom is from the Greek word for 'witness' who gave witness to the truth such as the martyrs of the early church and because of their physical deaths being a witness to the truth, the word 'Martyr' and extensions of it became

associated with those who suffered death at the hands of another in the name of the truth. Thus a white martyr can be 'killed' in the allegorical sense according to this passage of sacred scripture which we have mentioned from Saint Thomas; "*The hour is coming that whosoever kills you will think that he does a service to God.*" *(John 16:2)* This can manifoldly be attributed to sedevacantists who suffer humiliations and mockery in the name of their faith, they suffer these small crosses and are white martyrs by bearing witness to the truth amidst this suffering. As for those who persecute the Sedevacantists or traditionalism in general, they do it in the name of a council they believe is divinely inspired so they believe themselves to be doing God's work by 'refuting' Sedevacantism or taunting Sedevacantists online and in general promoting a substrate of hatred for it under the guise of Ecclesiology and Polemics hence says the Apostle: "Professing themselves to be wise, they became fools." (*Rom. 1:22)* Yet this behavior serves as another sign that the hour will soon come.

So Our Lady to Fr Arnette in 1994 is correct in saying that

these times of today pertain to the end times spoken of in Sacred Scripture and of a schism tearing apart the Church. Sedevacantism has been the only "sect" that has not changed an iota of doctrine or produced widespread confusion or scandal which perfectly follows what sacred doctrine has taught us as by the traditions handed down to us by the Scholastics, Saint Pope Pius X and his predecessors; thus the Novus Ordo sect winning at Vatican II and exiling the Catholics makes Catholicism a very small minority and discredits them by taking advantage of the fact that they [The Vatican II sect] have the buildings and all external appearances of credibility; at the end of the day they created a new religion, took the masses of people and schismed from Catholicism which could be understood as metaphorically tearing apart the tunic of Christ, this seems consistent with the history of the Vatican II sect and Sedevacantism. Another version of the 3rd secret also exists which doesn't contradict the last 'secret' which we have discussed and analyzed. You can consider the following 'secret' as a manifold division of the first secret, we by no means implore our readers to believe these texts with 100% authenticity.

This was revealed to the now deceased Fr. Luigi Villa shortly before he passed away in 2012; it reads as follows:

"*Don't worry, dear child. I am the Mother of God speaking to you and begging you to proclaim in My name the following message to the entire world. In doing this, you will meet great hostility. But be steadfast in the Faith and you will overcome this hostility. Listen, and note well what I say to you: Men must become better. They must implore the remission of the sins which they have committed, and will continue to commit. You ask Me for a miraculous sign so that all may understand the words in which, through you, I address mankind. This miracle which you have just seen was the great miracle of the sun! Everyone has seen it – believers and unbelievers, country and city dwellers, scholars and journalists, laymen and priests. And now, announce this in My name:* ***A great chastisement will fall on the entire human race; not today as yet, not tomorrow, but in the second half of the Twentieth Century.*** *What I have already made known at La Salette through the children Melanie and Maximin, I repeat today before you. Mankind*

has not developed as God expected. Mankind has gone astray and has trampled underfoot the gifts which were given it. No longer does order reign anywhere and Satan will reign over the highest places directing the course of events. ***He (Satan) really will succeed in infiltrating to the top of the Church****. He will succeed in sowing confusion in the minds of the great scientists who invent arms, with which half of humanity can be destroyed in a few minutes. If mankind does not refrain from wrongdoing and be converted, I shall be forced to let fall My Son's arm.* ***If those at the top****, in the world* ***and in the Church****, do not oppose these ways, it is I who shall do so, and I shall pray God My Father to visit His justice on mankind. Then you will see that God will punish men still more harshly than He did by means of the Flood.*

It will come the time of the times and the end of all the ends, if mankind will not convert; and if everything will remain as before, or worse, it would become worse, the great and the powerful will perish together with the small and the weak.
Also for the Church a time of Her greatest trials will come.
Cardinals will oppose Cardinals; Bishops will oppose Bishops

and Satan will march amid their ranks, and ***in Rome there will be changes.*** *What is rotten will fall, and what will fall will never rise again.*

The Church will be darkened and the world deranged by terror.

Time will come that neither King, nor Emperor, nor Cardinal nor Bishop will wait for Whom Who will come anyway, but to punish in accordance with My Father's plan. ***A great war will break out within the second half of the Twentieth Century.*** *Fire and smoke will fall from Heaven, the water of the oceans will become vapors and the foam will rise up flooding and sinking everything. Millions and millions of people will die by the hour and the survivors will envy the dead.*

As far as the eye can see, there will be anguish, misery, ruins in every country. You see? The time is continually approaching and the abyss is growing wider without hope. The good will die with the wicked, the big with the small, the

Princes of the Church with their faithful and the ruling sovereigns with their people.

Death will reign everywhere for the errors committed by the foolish and by the partisans of Satan, who, then and only then, will reign over the world. At last, those who will survive all of these events will once more proclaim God and His Glory and serve Him like before, when the world was not so corrupted. Go, My child and proclaim this! I shall always remain by your side to help you."
(Chiesa Viva, July-August 2013, 3rd Secret of Fatima of Fr Luigi Villa, pg. 20)

We leave our readers to interpret this through a sedevacantist lens. One may say for instance that the war during the second half of the twentieth century could be World War II but I distinguish that opinion by citing historical facts. The Second World War started with Hitler's invasion of Poland on September 1, 1939. One may possibly argue that this great war could be interpreted as the Cold War but that started in 1947 which isn't the second half of

the twentieth century but the Cold War was significantly intensified during the Cuban Missile Crisis in 1962 under the presidency of John F. Kennedy. Because the first two opinions are incompatible with what history presents to us, we must take it to an anagogical or spiritual sense so I answer that one can also interpret this great war in a spiritual sense and would impact humanity; sure we could grant that the Cold War helped globalize Communism and spread the errors of Russia which Fatima had sternly warned of but at the same token, the Church being a divine institution with great influence on the salvation of souls, had its own war in the Vatican – at the Second Vatican Council between the Modernists and Traditionalists in which the modernists would unfortunately prevail and deprive many souls worldwide of access to the true mass, valid priests, bishops and sacraments and anything Catholic which would devastatingly impact many souls on a global scale, hence says Our Lady according to Fr. Arnette "*The sheep will search for their shepherds in vain.*"

Let us examine the rest of the contemporary Marian

apparitions starting with Our Lady of Good Success. She exchanged the following prophecies to a Spanish nun in Quito, Ecuador.

"*At the end of the nineteenth century and throughout a great part of the twentieth, many heresies will be propagated in these lands....*"

"*The small number of souls who will secretly safeguard the treasure of Faith and virtues will suffer a cruel, unspeakable, and long martyrdom. Many will descend to their graves through the violence of suffering and will be counted among the martyrs who sacrificed themselves for the country and the Church.*"

Now, Our Lady has given an even more precise timeline which lines up with the previous messages of Fatima. It cannot get more clearer than this, that the truth of our current reality is that Vatican II is the prophesied anti-church of the end times that will be led by the false prophet and pave the way to the Antichrist, clarity is shed

upon this reality upon reading about the prophecies for the present day times which are made explicit in contemporary Marian apparitions. Furthermore she prophesied of the moral decay that permeates our time. She says "*In those times the atmosphere will be saturated with the spirit of impurity which, like a filthy sea, will engulf the streets and public places with incredible license....* ***Innocence will scarcely be found in children, or modesty in women.***"

How many children today are exposed to the animalistic homosexual agenda, or the feminist one? It is a loathsome phenomena of our times that has ascended from the crevices of hell and roams the earth to infect the innocent with such devilish doctrine and corrupt their hearts and it is worse because it has attributed a legal protection over itself to have an excuse to spread its errors together with feminism and the prevailing errors of our times, even the false novus ordo counter-church has exhibited an attitude of tolerance or even overwhelming acceptance towards the gay agenda or erroneous liberal doctrines and this is especially demonstrated by the German Novus Ordo who are so

notoriously infamous for their staunch liberalism, we especially extend our gratitude to them for proving Sedevacantism right. These words from Our Lady are truly prophetic for the 20th century and the lasting effects from that age pouring into our current age being the 21st century.

"MARCHING UNDER A NEW BANNER"

There were countless battles at Vatican II between the International Group of Fathers, who fought to maintain Tradition, and the progressive Rhine group. Tragically, in the end, it was the latter, the Liberal and Modernist element that prevailed [30]

It was obvious, to anyone who had eyes to see, that the Council opened the door to many ideas that had formerly been anathema to Church teaching, but which are in step with modernist thought. This did not happen by accident, but by design.

The progressives at Vatican II avoided condemnations of Modernist errors. They also deliberately planted ambiguities in the Council's texts which they intended to exploit after the Council." [31] These ambiguities have been utilized to promote an ecumenism that had been condemned by Pope Pius XI, a religious liberty [32] that had been condemned by the 19th and early 20th-century Popes (especially Pope Pius IX), a new liturgy along the lines of ecumenism that Archbishop Bugnini called "a major conquest of the Catholic Church," a collegiality that strikes at the heart of the papal primacy and a "new attitude toward the world" — especially in one of the most radical of all the Council documents, Gaudium et Spes.

As the authors of The Permanent Instruction of the Alta Vendita had hoped, the notions of Liberal culture had finally won adherence among major players in the Catholic hierarchy and were thus spread throughout the entire Church. The result has been an unprecedented crisis of Faith, which continues to worsen. At the same time, countless highly placed Church-men, obviously inebriated

by the "spirit of Vatican II," continuously praise those post-Conciliar reforms that have brought this calamity to pass.

CHEERS FROM THE MASONIC BLEACHERS

Yet, not only many of our Church leaders, but also Freemasons celebrate this turn of events. They rejoice that Catholics have finally "seen the light," since it appears that many of their Masonic principles have been sanctioned by the Church.

Yves Marsaudon of the Scottish Rite, in his book Ecumenism Viewed by a Traditional Freemason, praised the ecumenism nurtured at Vatican II. He said:

Catholics . . . must not forget that all roads lead to God. And they will have to accept that this courageous idea of free-thinking, which we can really call a revolution,

pouring forth from our Masonic lodges, has spread magnificently over the dome of St. Peter's. [33]

The post-Vatican II spirit of doubt and revolution obviously warmed the heart of French Freemason Jacques Mitterand, who wrote approvingly:

"Something has changed within the Church, and replies given by the Pope to the most urgent questions, such as priestly celibacy and birth control, are hotly debated within the Church itself; the word of the Sovereign Pontiff is questioned by bishops, by priests, by the faithful. For a Freemason, a man who questions dogma is already a Freemason without an apron." [34]

Marcel Prelot, a senator for the Doubs region in France, goes much further in describing what has taken place. He writes:

We had struggled for a century and a half to bring our opinions to prevail with the Church and had not succeeded. Finally, there came Vatican II and we triumphed. From then on the propositions and principles of liberal Catholicism have been definitively and officially accepted by the Holy Church. [35]

Prelot's statement deserves comment, since we must make the distinction between the Church and Churchmen. Despite any claims by Freemasons, it is impossible for doctrinal errors to be "definitively and officially accepted by the Holy Church" as such. The Church, the Mystical Body of Christ, cannot fall into error. Our Lord promised that "the gates of Hell shall not prevail against it." (Matt. 16:18). But this does not mean that Churchmen, even at the highest levels, cannot be infected with the liberal spirit of the age and promote ideas and practices that are opposed to the Church's perennial Magisterium [36]

A BREAK WITH THE PAST

Those "conservatives" who deny that various points of Vatican II constitute a break with Tradition and with previous Magisterial pro-nouncements— at least by ambiguity, implications and omissions—have failed to listen to the very movers and shakers of the Council who shamelessly acknowledge this.

Yves Congar, one of the artisans of the reform, remarked with quiet satisfaction that

[Communist] Revolution."37

"The Church has had, peacefully, its October The same Father Yves Congar stated that Vatican Il's Declaration on Religious Liberty is contrary to the Syllabus of Pope Pius IX. Regarding Article 2 of the Declaration, he said:

“It cannot be denied that a text like this does materially say something different from the Syllabus of 1864, and even almost the opposite of propositions 15 and 77-79 of that document. [38]”

Lastly, some years ago, Cardinal Ratzinger, apparently unruffled by the admission, wrote that he sees the Vatican II text Gaudium et Spes as a "countersyllabus." He wrote:

“If it is desirable to offer a diagnosis of the text [Gaudium et Spes] as a whole, we might say that (in conjunction with the texts on religious liberty and world religions) it is a revision of the Syllabus of Pius IX, a kind of countersyllabus. ... Let us be content to say here that the text serves as a countersyllabus and as such, represents, on the part of the Church, an attempt at an official reconciliation with the new era inaugurated in 1789. [39]

The new era inaugurated in 1789 consists, in effect, in the elevation of the "Rights of Man" above the rights of God.

In truth, this comment by Cardinal Ratzinger is disturbing, especially since it came from the man who, as head of the Sacred Congregation for the Doctrine of the Faith, is now in charge of guarding the purity of Catholic doctrine. But we can also cite a similar statement by the progressive Cardinal Suenens, himself a Council Father, who spoke in terms of "old regimes" that have come to an end. The words he used in praise of the Council are the most telling, the most chilling and the most damning. Suenens declared, "Vatican II is the French Revolution in the Church." [40]

THE STATUS OF THE VATICAN II DOCUMENTS

For years, Catholics have labored under the mistaken notion that they must accept the pastoral Council, Vatican

II, with the same assent of faith that they owe to dogmatic Councils. This, however, is not the case. The Council Fathers repeatedly referred to Vatican II as a pastoral Council, a Council implementing it. Which dealt not with defining the Faith, but with implementing it.

The fact that Vatican II is inferior to a dogmatic Council is confirmed by the testimony of Council Father, Bishop Thomas Morris, which at his request was not unsealed until after his death:

"I was relieved when we were told that this Council was not aiming at defining or giving final statements on doctrine, because a statement on doctrine has to be very carefully formulated and I would have regarded the Council documents as tentative and liable to be reformed." [41]

At the close of Vatican II, the bishops asked the Council's Secretary General, Archbishop Pericle Felici, for that

which theologians call the "theological note" of the Council, that is, the doctrinal "weight" of Vatican II's teachings. Felici replied:

"We have to distinguish according to the schemas and the chapters those which have already been the subject of dogmatic definitions in the past; as for the declarations which have a novel character, we have to make reservations." [42]

After the close of Vatican II, Paul VI gave this explanation:

"There are those who ask what authority, what theological qualification the Council intended to give to its teachings, knowing that it avoided issuing solemn dogmatic definitions engaging the infallibility of the ecclesiastical Magisterium. The answer is known by whoever remembers the conciliar declaration of March 6, 1964, repeated on November 16, 1964: Given the Council's pastoral

character, it avoided pronouncing, in an extraordinary manner, dogmas endowed with the note of infallibility . . .” [43]

In other words, unlike a dogmatic Council, Vatican II does not demand an unqualified assent of faith.

Vatican Il's verbose and ambiguous statements are not on a par with dogmatic pronouncements. Hence, Vatican Il's novelties are not unconditionally binding on the faithful. Catholics may "make reservations" and even resist any teachings from the Council that would conflict with the perennial Magisterium of the centuries.

Upon doing some trivially basic research, one will find out that Vatican II is indeed binding the will and intellect to assent to its doctrines. Any Council in union with the Pope (or alleged Pope) usually includes being bound to assent to whatever the council sees fit. Antipope Paul VI himself says “*And this is said openly! It is even affirmed that the Second Vatican Council is not binding; that the faith would also be*

in danger because of the reforms and post-conciliar directives, that one has the duty to disobey in order to preserve certain traditions. With the same supreme authority that comes from Christ Jesus, we call for the same obedience to all the other liturgical, disciplinary and pastoral reforms which have matured in these years in the implementation of the Council decrees. Any initiative which tries to obstruct them cannot claim the prerogative of rendering a service to the Church; in fact it causes the Church serious damage." (*Paul VI, Allocution to the Consistory; May 24, 1976*)

This alone already stumps what Vennari had originally claimed about the dogmatic nature of the Council. John of St Thomas (John Poinsot) in his treatise regarding the Pope's Authority outlines 5 matters in which the Supreme Pontiff cannot err which we shall lay out.

"*First, in the approval and emendation of canonical books of Scripture and apostolic traditions.* ***Second, in the confirmation of councils and the definition of matters of faith.*** *Third, in the canonization of saints. Fourth, in laws regulating morals. Fifth, in confirming religious orders;*

and all of these must be treated in order in this present disputation... We say therefore: That in which pertains to the substance and morality of the law which the Pontiff commonly proposes as a rule of morals to be followed, it would be heresy to assert that the Church can err, such that it would permit or command something pernicious or contrary to good morals, natural law or divine law." (*John of St Thomas, De Auctoritatis Papae, pp. 259; 344*)

It certainly belongs not to laymen to judge or contradict the Holy See as Canon Law has officially stated (*Can. 1556; Pio-Benedictine 1917 Code of Canon Law*) and is axiomatic and self-evident that nobody, not even the Bishops and Kings, let alone laymen and SSPX faculty, can judge the First See but Saint Pope Pius X gives us a set of criteria in order to piously judge (for the sake of our souls) if we are being led by Holy Popes in the true Church which one might even say these are prophetic words ahead of his time, He says the following: "***Do not let yourselves be deceived by the subtle declarations of others who do not cease to pretend that they wish to be with the Church, to love the***

Church, to fight for her *so that she will not lose the masses, to work for the Church so that she will come to understand the times and so to win back the people and attach them to herself. Judge these men according to their works.* ***If they maltreat and despise the ministers of the Church and even the Pope; if they try by every means to minimize their authority, to evade their direction, and to disregard their counsels; if they do not fear to raise the standard of rebellion, what Church are these men speaking about?*** *Not, certainly, of that Church established super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide, Christo Jesus: "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone" (Eph 2:20). So We must have ever before our mind's eye that counsel of St. Paul to the Galatians: "If we ourselves or if an angel should teach you any other Gospel than that which we have taught you, let him be anathema" (Gal 1:8)."*

(Pope St. Pius X, Address Con Vera Soddisfazione, May 10, 1909; in Acta Apostolicae Sedis, vol. I (1909), pp. 461-464)

There he has said it, don't let yourself become deceived by false prophets or wolf in sheep's clothing, let alone angels who teach a false gospel for it is also said that Satan masquerades as an angel of light. There are established signs if one is in the true Church and Saint Pope Pius X has already established that rebellion and constant disobedience against the Church and her ministers and unrest amongst the people is a sign that one is not in the true Church. Today, we see much of this not just with the Society of Saint Pius X as disobedient and pernicious as they may be to defy the authority of the person they believe to be the Roman Pontiff but also with Diocesan Latin Masses, scandals among the faithful and done by Churchmen, ludicrous laws and policies implemented and tensions between the SSPX, Novus Ordo, the FSSP and ICKSP and bad clergy such as 'Bp.' (Mr.) Michael Martin who is practically waging war against his sheep up in Charlotte, North Carolina. The progressive agenda and the riots and unrest it has caused even in public spaces online and the distrust men have had for the Church since Vatican 2 and its liberal reforms paired with modernist sympathies, worrying solely about

naturalism and political issues while their faithful starve from being spiritually malnourished. This simply is not the true Church of Christ which was established for the unity of the faith which is the contrary of what we see today. In the Catholic Church, liberals get their liberalism beaten out of them or they get expelled from the Church until they beat it out of themselves; for the Church is conservative in moral and theological issues and she always has been and always will be. Liberalism has no place in the Church and there should be no divide, so called 'Traditionalists' should discontinue from disobeying their Pope on issues like the Latin Mass, same-sex marriage, modernism and all the problems they complain about because they have no right to judge what they conceptually perceive as the Holy See and the Roman Pontiff, Leo XIV as we write this, who is a naturalist liberal who only cares about political alliances and ecumenism rather than holy and spiritually nutritious doctrine. If you have an issue applying Catholic papal doctrine to John XXIII and his successors then there is an underlying issue. 1 John 4:1 "*Dearly beloved, believe not*

every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world."

A REVOLUTION IN A TIARA AND COPE

The post-Vatican Il revolution bears all the hallmarks of the fulfilling of the designs of The Permanent Instruction of the Alta Vendita as well as the prophecies of Canon Roca:

1) The entire world has witnessed a profound change within the Catholic Church on an international scale, a change that is in step with the modern world.

2) Vatican II's defenders and detractors both demonstrate that certain doctrinal orientations of and since the Council constitute a break with the past.

3) The Freemasons themselves rejoice that, thanks to the Council, their ideas "have spread magnificently over the dome of Saint Peter's."

Allow us to offer you a brief summary of this little exposition we have created under the lens of Vennari. The world has seen the Church change. We can refer to the secular liberal news source The Guardian which says:

"*There had been plenty of earlier responses to the modern world, but they were almost all unrelentingly negative. Typical was Pius IX's Syllabus of Errors, which condemned religious freedom, any civil control over the catholic church, and even the idea that "the Roman pontiff can, and ought to, reconcile himself, and come to terms with progress, liberalism and modern civilisation.*

We can wonder how many Catholics actually believed all that; but this was and remained official teaching, supplemented by the decree of the first Vatican council of 1870, proclaiming papal infallibility. Those deeply reactionary ideas inspired, or justified, dictatorships in Spain, Slovakia, and Latin America. They contributed to the savage polarisation of opinion in France, which left part

of the French Catholic church deeply antisemitic and opposed to the Republic.

The second Vatican council changed all that. ***The documents of the council showed the church embracing many of the things that Leo XIII had condemned.*** *The Roman Catholic church now believes, sincerely, in human rights, in democracy, in freedom of religion, and that antisemitism is a dreadful sin. In theory, at least, the church even believes in a sort of democracy for itself. The laity are as much part of the "Pilgrim people of God" as any pope or conclave.*"

(https://www.theguardian.com/commentisfree/andrewbrown/2012/oct/11/second-vatical-council-50-years-catholicism#:~:text=There%20had%20been%20plenty%20of,sort%20of%20democracy%20for%20itself.)

Notice the use of past-tense words such as "was" and "remained"? This means to say that the Vatican II religion had "changed" what past popes like Pope Pius IX and Leo XIII had decreed. If you look at the earlier pages, we have

demonstrated that apostolic condemnations are infallible. The secular world admits the Vatican II religion changed its doctrines at the council to conform to the modern world, an error that Pope Pius IX forbade which *The Guardian* criticized him for but nevertheless praising Vatican II for seemingly updating to meet modern society where it is at.

As for the Freemasons that cheered for Vatican II, such as the friend of John XXIII, Yves Marsaudon (33rd degree Mason) cheered for the milestones of Vatican II on religious liberty. Towards the end of his book he states "***...the courageous idea of liberty of thought... – one can speak truly here of a revolution that has come from our Masonic lodges – has magnificently spread its wings over the dome of St. Peter's.***" (*L'Œcuménisme vu par un Franc-Maçon, Yves Marsaudon 1965, pp. 117-120; translated from French*)

Lastly, Antipope Paul VI effectively admits that a secular humanism has collaborated with the Catholic religion or to some sense coming to mutual agreement, he says in the closing speech of Vatican II: "*Secular humanism, revealing*

itself in its horrible anti-clerical reality has, in a certain sense, defied the council. ***The religion of the God who became man has met the religion (for such it is) of man who makes himself God.*** *And what happened? Was there a clash, a battle, a condemnation? There could have been,* ***but there was none.****" (Para. 12; Conclusion of the Second Vatican Council, 7 Dec. 1965, Paul VI)*

It is worth noting that Pope Leo XIII had a vision of hell in 1884 after hearing a negotiating conversation between God and Satan where Satan requested approximately 100 years to destroy the Church and then God had granted his request and thus demons were unchained from hell and began congregating over Rome and the rest of the earth which had prompted Pope Leo XIII to eagerly write the Saint Michael prayer, send it to all Bishops in the world and order every priest to recite the prayer after Mass. It is said Pope Leo XIII also saw in this vision, a glimpse of the 20th century which included tremendous wars, apostasy, immorality, genocide and so on. In the 20th century we have had Two World Wars, increase in abortion, the rise of Communism and Humanism, Vatican II's great apostasy, the pervasive

increase of pornography, the homosexual agenda and many more reputable things of all kinds.

THE PASSION OF THE CHURCH

Thus, the passion that our Holy Church is presently suffering is no great mystery. By recklessly ignoring the Popes of the past, our present Church leaders have erected a compromised structure that is collapsing upon itself. Though Pope Paul VI lamented that "the Church is in a state of auto-demolition," he, like the present pontificate, insisted that the disastrous aggior-namento responsible for this auto-demolition be continued full-steam.

In the face of such "diabolic disorientation" (the term that Fatima's Sister Lucy employed to describe the present mind-set of many in today's hierarchy), the only response for all Catholics concerned is:

1) To pray much, especially the Rosary,

2) To learn and live the traditional doctrine and morals of the Catholic Church as found in pre-Vatican II Catholic writings,

3) To adhere to the Latin Tridentine Mass where the Catholic Faith and devotion are found in their fullness, unaffected by today's ecumenism,

4) To resist with all one's soul the liberal post-Vatican II trends wreaking havoc on the Mystical Body of Christ,

5) To instruct others charitably in the Traditions of the Faith and warn them of the errors of the times,

6) To pray that a contagious return to sanity may sweep through a sufficient number of the hierarchy.

7) To put great confidence in Our Lady and to Catholic Tradition, her power to reorient our Church leaders back to Catholic tradition.

8) Never to compromise.

COMMENTARY ON THE AFORESAID GUIDELINES

1) Praying the Rosary is absolutely foundational but without faith you cannot please God (Heb. 11:6) so the adherent who defends and is pleased with Vatican II, effectively repudiating Sacred Tradition and the Catholic religion, cannot effectively pray the Rosary or merit fruit from the Holy Rosary. Thus says Saint Cyprian of Carthage "***He can no longer have God for his Father, who has not the Church for his mother.*** *If any one could escape who was outside the Ark of Noah, then he also may escape who shall be outside of the Church. The Lord warns, saying, "He who is not with me is against me, and he who gathers not with me scatters."" (St Cyprian of Carthage – On the Unity of the Church, Treatise 1, Para. 6)*

But to he who does pray it, indeed it is Our Lady who has promised her servants by 15 times through the medium of the Rosary which shall benefit the servant in this life and especially in the next. The rosary has indeed worked miracles through the means of many saints and famously

from the battle of Lepanto in 1571 where the Holy League consisting of primarily Italy and Spain against the Mohammedan Turks (Ottomans) and just when all seemed lost, the direction of the winds blow suddenly shifted to the advantage of the Christian fleets causing them to collide with the Mohammedan fleets, capture their ships, free the Christian slaves and imprison the Muslims, effectively saving Europe from the spread of Islam at the time and this all happened because all the Catholic naval soldiers prayed the Rosary because Don Juan of Austria gave each man a rosary to pray, they all had their confessions heard and masses said by the Franciscan, Dominican and Jesuit priests who were on board with them. Certainly it was Our Lady who heard the pleas of these holy and brave sailors at Lepanto and she granted them victory over the Saracens by the grace of God! If she can grant such an immense grace, surely she can grant the pleas of her faithful servants in any age and especially this age where apostasy and heresy are rampant throughout the world. She can give us victory, certainly she can! For she has given many victories to her servants, so then how much more could she give to us who

implore her, the Mother of the Church, to protect us and the holy mother Church who is currently sick? God can and he will, but up to the present day as I write this, he has not yet saved the Church from her wounds yet but trusting in him is crucial for he is the same Lord God who created Adam and plagued Egypt, Job and the Amakelites; he is the same Lord God who was piously feared by Joshua and his men. Even his sheer presence in the Ark of the Covenant was marvelously frightening to men. He is the Lord God who heard the prayer of Joshua and stopped the revolution of the sun to extend the day of the battle. God's power is truly amazing for what he can do so let us not shy away from imploring the help of God through his mother, instead let us run to her and he will take us in as sons of his own and help save us from our vices and troubles.

2) To hold fast to the apostolic tradition is truly a holy and pious thing that one can practice. Saint Athanasius says *"Again we write, again keeping to the apostolic traditions, we remind each other when we come together for prayer; and keeping the feast in common, with one mouth we truly give*

thanks to the Lord. Thus giving thanks unto him, and being followers of the saints, 'we shall make our praise in the Lord all the day,' as the psalmist says. So, when we rightly keep the feast, we shall be counted worthy of that joy which is in heaven." (Festal Letters 2:7 [A.D. 330]). Tradition is a unifying apparatus that holds men together to proclaim the one true faith and not several. For even in the false sect of Vatican II we tend to observe that the conservative parties within their fold are tinted towards a devotion to Sacred Tradition which deviates from the established norm promulgated by the fathers of Vatican II especially Antipope Paul VI, who mandated for the Novus Ordo Missae and the radical dissolution of several holy and pious traditions handed down to us by the Church. From this, we can conclude, that Paul VI had failed in his mission to halt the Church abruptly from its traditions and practices in order to modernize it; in this he has failed because as we have already noted, the modernists have created within their own flocks a few subsets of traditional orders that practice the customs and traditions of the Church before Vatican II such as the FSSP in its preservation of the Tridentine Mass

of Saint Pope Pius V and wearing the traditional cassock and observing long lost feasts and customs, the same could be predicated to the ICKSP and to some extent the FSVF (Fraternity of Saint Vincent Ferrer) and many others who attempt to observe these holy days. However, due to the notion that they claim tradition as their specialty while pledging allegiance to Vatican II and its devilish reforms, all their liturgies and observances displease and aggravate God because it is faithless and compromised. "*Without faith, it is impossible to please God.*" *(Heb 11:6)* The Vatican II religion is, at its core, Freemasonry with an indifferent universal "God" or 'Grand Architect' as he is called, simply with the external appearances of Catholicism. Thus says Pope Leo XIII *"We wish it to be your rule first of all to* ***tear away the mask from Freemasonry****, and to let it be seen as it really is." (Humanum Genus, Para. 31)* The lower rankings may not be aware of it, the higher rankings certainly are. So we strongly implore our readers that you must leave this new and false religion altogether for the sake of your soul, quickly abandon its camps of controlled opposition and return to the religion that forged saints and martyrs and

nurtured men with true and holy doctrine without compromise. "*Therefore, brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." (2 Thess. 2:15)*

3) For the sake of preserving holy and sacred tradition, one must not resist the reforms, instead they should repudiate the cause and effects of these evil innovations with the might of their will and intellect. Resisting the man you believe to be the sovereign holy Roman pontiff is an error gravely condemned by several popes and the church's most venerable theologians of the Church because it is a border to schism and is fundamentally animated by a Protestant spirit which ultimately will end up eroding the foundations of Papal authority and Ultramontanism and contradicts the perennial teaching of the magisterium because she teaches submission to the apostolic see which church was founded on the rock of Saint Peter.

Pope Pius XII: "*Now you know well that the most deadly foes of the Catholic religion have always waged a fierce war, but*

without success, against this Chair; they are by no means ignorant of the fact that religion itself can never totter and fall while this Chair remains intact, the Chair which rests on the rock which the proud gates of hell cannot overthrow and in which there is the whole and perfect solidity of the Christian religion. Therefore, because of your special faith in the Church and special piety toward the same Chair of Peter, We exhort you to direct your constant efforts so that the faithful people of France may avoid the crafty deceptions and errors of these plotters and develop a more filial affection and obedience to this Apostolic See. Be vigilant in act and word, so that the faithful may grow in love for this Holy See, ***venerate it, and accept it with complete obedience****; they should execute whatever the See itself teaches, determines, and decrees." (Inter Multiplices n. 7)*

Pope Leo XIII: "*Union with the Roman See of Peter is ... always the public criterion of a Catholic .... "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held." (Satis Cogitum n. 13)*

Saint Pope Pius X: "*...The first and greatest criterion of the faith, the ultimate and unassailable test of orthodoxy* ***is obedience to the teaching authority of the Church, which is ever living and infallible****, since she was established by Christ to be the columna et firmamentum veritatis, "the pillar and support of truth."* *(1 Tim 3:15; Pope Pius X, Address Con Vera Soddisfazione; May 10, 1909)*

Pope Pius XII: "*May no one deprive you of this reputation for sound doctrine and devoted obedience to the Vicar of Christ. May there never be room among you for that proud spirit of "free inquiry" which is more proper to a heterodox mentality than to a Catholic one, and* ***which does not hesitate to submit to one's own critical judgment even norms issued by the Apostolic See.***" *(Pope Pius XII to Jesuits, Allocution Vos Omnes; Sep. 10, 1957; English translation in The Pope Speaks, vol. 4, n. 4 [Spring, 1958], pp. 447-453.)*

Blessed Pope Pius IX: "*22. The obligation by which Catholic teachers and authors are strictly bound is confined to those things only which are proposed to universal belief as dogmas of faith by the infallible judgment of the Church. – CONDEMNED* " *(Syllabus of Errors, Condemned Error #22)*

Saint Pope Pius X: "*203. (62) Q. How should every Catholic act towards the Pope?*
A. Every Catholic must acknowledge the Pope as Father, Pastor, and Universal Teacher, and be united with him in mind and heart." (Catechism of St Pope Pius X, Q. 203)

I believe the core premise has been made clear here, the position of recognize-and-resist is theologically untenable and outlawed by the Church, it approximately endangers the soul to formal schism. Furthermore, it dangerously opens the doors to heresy by the fact that one may implicitly or explicitly end up ascribing defect to the Church which is an absolutely disastrous and subsequently condemned error which was vehemently condemned by eminent theologians.

Arguably so, such a mindset will create a roundabout or a looping path that leads souls back to the mainstream "Catholic" Church which in itself will directly lead to profound skepticism and ultimately atheism as forewarned by the Holy father, Saint Pope Pius X. So can we really say the Society of Saint Pius X is really representing the late Holy Father to their best extent? Can we even say by this accord that they are a bastion of tradition and against modernism? Based off the Church's principles I don't think so; This is why Recognize and Resist is doctrinally untenable because it is riddled with contradictions and logical inconsistencies; it is a dead end that only continuously confronts an insurmountable logical barrier and purposefully so because those who heed to this error do it to avoid Sedevacantism. Why? Because the SSPX is prestigious, credible and well established and familiar to families, Sedevacantism is simple, modest, and fringe which could be strange to our unsuspecting peers because it has no external credibility or nice prestigious cathedrals and to top it off, our position which was taught by the Church, is unthinkable and unheard of to some people but it is the

logical necessity which proceeds from recognize-and-resist no matter how one may try to paint it.

4) Finally, the only manner in which this crisis can be solved does not consist in trusting that the current hierarchy of the mainstream "Catholic" Church will return to the faith. While they are capable of converting, they likely refuse and are not worth betting on their reversions. Here I will posit my own hypothesis which consists in the Angelic Pope. To explain, the Angelic Pope will come in a time of great apostasy and tribulation and restore both the church and the world alongside the Great [French] Monarch who himself is rumored to emanate from the royal house of lilies who will bring an age of peace together with the Angelic Pope. In contemporary Marian apparitions, one may notice that Our Lady never says the end of the world is nigh but instead she reminds her visionaries that in the end her immaculate heart will triumph. The figure of the angelic pope exists outside the widely acclaimed forgery such as saints like Saint Francis of Paola, Venerable Magdalene Porzat, Blessed Joachin of Fiore and Saint Brigid of Sweden

throughout different time periods and places. The angelic pope is marked with great humility and utter zeal while having an intimate connection to the Holy Ghost, some speculate that such a connection will result in having a certain mode of knowledge which we distinguish as non-discursive which is the mode of knowing that angels possess unlike man who learns by process. This also connects his name 'Angelic' to the great doctor of the church, Saint Thomas Aquinas who himself is called angelic for his knowledge and chastity which were almost angelic in clarity and holiness which in a sense, foretells the character of this angelic pope which perhaps alludes to this future pontiff succeeding this great doctor. It is also speculated by some that he will be a normal monk or priest that lives in secret amidst a world filled with great moral decay, wars and apostasy and then he will be selected to ascend the throne by none other than Saints Peter and Paul who are the patrons of the Church of Rome which is ascending to a glory she has never had before and never will again. He will end the Greek and Anglo schisms and all nations, with the help of the great monarch, will unite the earth under one

fold, under one unified Holy Roman Empire. He might last 25-40 years but the exact time remains unknown yet given the state of the world today with the ever so rampant homosexual agenda and the culture of death which is seen by leftist campaigns and parties, the youth are perverted and have lost their innocence to pornography, pre-marital sex, love of material fortune or looking up to wretchedly vile figures. Wars are also seen in Palestine, Ukraine, and many rumors of wars like supposedly in Persia, Taiwan, narco-wars in Latin America, American acquisition of Greenland and diplomatic ties being strained by many factors indeed testify to the veracity of what Our Lord foretold about the last days. "***And you shall hear of wars and rumours of wars.*** *See that ye be not troubled. For these things must come to pass, but the end is not yet.* ***For nation shall rise against nation, and kingdom against kingdom;*** *and there shall be pestilences, and famines, and earthquakes in places..*" *(Matt. 24: 6-7)*

Furthermore, the great Marian saint [St. Louis de Montfort] testifies that in the end of times Our Lady will

use her holy slaves like arrows to transfix her enemies and at last, the antichrist and while they appear little and poor to worldlings, they will usher in this age of peace in the end and reign with Our Lady. We can expect to see this in our lifetimes perhaps, and likely sooner than later. It is with strong urgency that 2033, a holy year of redemption, will perhaps bring the tides of immense change in this world. As we already know, many sedevacantists have disputed their methodology on how a future pope can come to be which varies from many schools of thought; some have insisted on conclavism which intends that the Bishops unite together and produce a Pope but this is a minority position and has many legal and ecclesiastical issues by default. However the prevailing view holds that only God can save man from this greatly tragic mess because after all he has allowed it and he knows when and how this vacancy will end. The adherents to the Thesis of Cassiciacum (Sedeprivationism) insist that a restoration can only come from one of the papal claimants recanting Vatican II however this is very unlikely because each false claimant since 1958 has expressed support for Vatican II and recently with Leo XIV who will host weekly

catechetical conferences focused on rediscovering Vatican II which likely may not result in the formal acceptance of his papacy granted that he was formed in the new religion. Arianism did not die out by the manner of their own clerics renouncing the heresy because they went as far to introduce perfidy to doctrine in their pseudo-councils with false authority and forging false verses of Scripture to support their perfidious heresy. The Church only blossomed again primarily because Saint Athanasius held fast to the faith of the apostles and was not willing to compromise like most and because he spent his life fighting the heresy, it only took effect in the Council of Constantinople I which was 8 years after he died and he is now revered as a champion of Catholic orthodoxy because of his writings and the Athanasian creed. Similarly, this new religion of Vatican II is the new arianism of our times and is recognized by the world governments as something it is not. For the Church to blossom again, she must sprout like a seed from the remnant that holds the true faith without compromise as Saint Athanasius did and subsequently, a leader must emerge from this same holy remnant which we can rightly

nominate as the visible elect insofar as being a practicing sedevacantist today is the modern day Noah's ark because nobody outside of it, similarly nobody will be saved outside of the Church which is currently in a Sede Vacante however there do indeed exist those who are invincibly ignorant of the current crisis the Church is in, there are families and people and even perhaps in our own families who do indeed try to please God by going to the repugnant new mass and being a part of this false church but these people can be saved because their ignorance is entirely involuntary and it is by no fault of their own thus their intention, which only God knows internally, seems to rest on pleasing God almighty; by this, they can be internally united to the Church. We therefore answer by citing Cardinal Juan de Torquemada and Fr. Reginald Garrigou-Lagrange:

"*Those who, after exact diligence to know the truth about who is the true pope, could not be fully clarified, and, induced by some probable reasons, adhere to an antipope,* ***yet with the intention of always adhering to the true pontiff once they could be truthfully informed of***

***this-seem to be excused from the stain and guilt of schism. <u>This is proven because their ignorance is entirely involuntary</u>**, since it is invincible and without any disorder of the will; and consequently, the act that follows is without any fault. Hence, Lord Ulrich, in his Summa, says: 'If someone, regarding a doubtful action, consults the more learned, having no express authority on whether it is so or not, provided he forms a good conscience after consulting the more learned, even if the matter turns out otherwise, he has not sinned. For he did what he could, and **God requires nothing impossible from man...**" (Torquemada, Lib IV, Part. 1, Ch. XIV)*

*"**Further, among non-Christians** (Jews, Mohammedans, pagans) **there are souls which are elect.** Jews and Mohammedans not only admit monotheism, but retain fragments of primitive revelation and of Mosaic revelation. They believe in a God who is a supernatural rewarder, and can thus, with the aid of grace, make an act of contrition. And even to pagans, **who live in invincible, involuntary***

ignorance of the true religion, and who still attempt to observe the natural law, supernatural aids are offered, by means known to God. *These, as Pius IX says, can arrive at salvation.* ***God never commands the impossible.*** *To him who does what is in his power God does not refuse grace."* ***(Fr.*** *Garrigou-Lagrange - Everlasting Life pp. 259-260)*

"ONLY SHE CAN HELP YOU"

Since this present struggle is essentially a supernatural battle, we must not ignore the supernatural help given to us at Fatima in 1917. All concerned Catholics should faithfully fulfill the requests of Our Lady of Fatima, and especially pray and work toward the consecration of Russia to the Immaculate Heart of Mary. This will be the key to destroying "the errors of Russia" not only in Russia, but worldwide, including within the Church. For in the promised Triumph of the Immaculate Heart, the unrepentant agents of Liberalism, Modernism and Naturalism will all be gathered in a great ecumenical gathering with the Prince of this World to receive the

communal head-crushing from the heel of the Queen of Heaven.

Indeed it is the Mother of God who has helped man in contemporary times and she will crush heresy and trample on the head of the serpent "*And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.*" *(Genesis 15:3)* and she promises the triumph of her Immaculate Heart typically at the end of many contemporary apparitions. The unrepentant and voluntarily wicked will be expected to perish off the earth during the 3 days of darkness where God will punish man by unleashing the infernal realm on the earth as foreseen by Blessed Anna Maria Taigi and other venerable mystics of the 19th century. I answer that the reason the Great Monarch will be of France is due to the fact that many of the world's pernicious errors of the modern day have stemmed from France and we can name these such as Freemasonry, the French Revolution and Democracy which themselves produced many more

problems and thus France must be punished by heaven and rebuilt again spiritually and by restoring France to an eminent sanctity, she will spread her good fruits throughout the world as a direct counter to secular France which has spread its evils throughout the world in the past. The Angelic Pope, while not known where he will originate from, it could certainly be a pious opinion to hold that he will be an intellectual successor to Saint Thomas Aquinas because of his angelic title and reportedly his esteemed mode of knowledge, should he have the sanctity and holiness of all holy popes combined and he could stem from a Marian order, given that all Marian orders today in the mainstream Church (Servites, Dominicans, Carmelites etc) are corrupted and plagued with heresy and worldliness, it is improper that Mary will select one of these in the false church because this angelic pope will crush heresy and impurity so he cannot be among impurity and heresy thus he will originate from outside the false Church and within the true Church and he will have a very esteemed devotion to Mary and perhaps he will be of a Marian order that is not in the heretical fold of the false "Catholic" Church.

APPENDIX I.

FREEMASONRY'S HATRED OF THE CATHOLIC CHURCH

The greatest impediment in discussing topics such as the Alta Vendita is that many people, Catholics included, refuse to believe that Masonry actually loathes the Church to the extent of warring a staunch, sophisticated campaign against it.

Yet evidence of Freemasonry's hatred of Catholicism and its avowed aim to destroy the Church is confirmed in Catholic and Masonic documents alike.

At the time of the French Revolution, Masonry's well-known battle cry was "to overturn Throne and Altar" - that is, monarchies and Catholicism. In the late 18th century, Abbé Augustine Barruel, a former Freemason,

wrote that "the object of their conspiracy is to overturn every altar where Christ is adored." [1]

One of the most dramatic examples of Freemasonry's hatred of Christ and His Church is found in the Declaration of the 1868 International Congress in Geneva and is recounted in Msgr. Dillon's superb book, Grand Orient Freemasonry Unmasked. Part of the declaration from that Congress reads:

"Down then with God and with Christ! Down with the despots of Heaven and earth. Death to the priests! Such is the motto of our grand crusade." [2]

The death of clergy here can be twofold, spiritually and physically. While priests can be killed physically, they sought to kill them spiritually too and the Masons thus understood that by changing the rites which were differed significantly from what Pope Pius XII decreed, they could abolish the priesthood spiritually but it was to be done with subtly as to

not give themselves away too much to the common catholic eye of the time. This ended in the validity of the sacraments being dubious by nature. Pope Pius XII decreed these words be necessary for valid ordinations "*Comple in Sacerdote tuo ministerii tui summam, et ornamentis totius glorificationis instructum coelestis unguenti rore sanctifica.*"

Translation: "*Perfect in Thy priest the fullness of thy ministry and, clothing him in all the ornaments of spiritual glorification, sanctify him with the Heavenly anointing.*" *(Sacramentum Ordinis 1947, Pope Pius XII)*

Antipope Paul VI's formula states as follows:
"*Et nunc effunde super hunc Electum eam virtutem, quae a te est, Spiritum principalem, quem dedisti dilecto Filio Tuo Iesu Christo, quem Ipse donavit sanctis Apostolis, qui constituerunt Ecclesiam per singula loca, ut sanctuarium tuum, in gloriam et laudem indeficientem nominis tui.*"

Translation: "*So now pour out upon this chosen one that power which is from you, the governing Spirit whom you*

gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name." *(Apostolic Constitution; Potificalis Romani 1968, Antipope Paul VI)*

Pope Pius XII goes directly against the claim of Montini here that he only used his own rite for the sake of going back to how the patristics and the early church operated. He says in *Mediator Dei n. 61* "*But ancient usage must not be esteemed more suitable and proper,* ***either in its own right or in its significance for later times and new situations,*** *on the simple ground that it carries the savor and aroma of antiquity*."

I invoke the tridentine canon: "*If anyone says that the ceremonies, vestments, and outward signs, which the Catholic Church uses in the celebration of Masses,* ***are incentives to impiety rather than the services of piety: let him be anathema.***" *(Council of Trent, Sess. 22, Can. 7)*

The Pontiffs vs. the Pagans

The great, vigilant Popes of the late 18th, 19th and the first half of the 20th century were constantly sounding the alarm against the secret societies, their liberal principles and their hatred of Christianity.

In his book, Freemasonry and the Anti-Chris-tian Movement, Father E. Cahill, S.J., writes:

"The Papal condemnations of Freemasonry are so severe and sweeping in their tenor as to be quite unique in the history of Church legislation. During the last two centuries Freemasonry has been expressly anathematized by at least ten different Popes and condemned directly or indirectly by almost every Pontiff that sat on the Chair of St. Peter. ... The Popes charge the Freemasons with occult criminal activities, with "shameful deeds," with worshipping Satan himself (a charge which is hinted at in some Papal documents), with infamy, blasphemy, sacrilege and the most abominable heresies of former times; with

the systematic practice of assassination; with treason against the State, with anarchical and revolutionary principles and with favoring and promoting what is now called Bolshevism [Russian Communism]; with corrupting and perverting the minds of youth; with shameful hypocrisy and lying, by means of which Freemasons strive to hide their wickedness under a cloak of probity and respectability, while in reality they are the very "synagogue of Satan," whose direct aim and object is the complete destruction of Christianity." [3]

Pope Leo XIII

Of all the Papal condemnations of Freemasonry, Pope Leo XIII's 1884 Encyclical Humanum Genus stands unparalleled in strength a more complete and concise and brilliant explanation and condemnation of the evils and errors of Masonry will not be found in any other magisterial pronouncement. Again and again in this encyclical, the Pope emphasizes that the goal of

Freemasonry is nothing less than the utter destruction of the Church and Christianity. He writes:

"No longer making any secret of their purpose, they are now boldly rising up against God Himself. They are planning the destruction of the holy Church publicly and openly, and this with the set purpose of utterly despoiling the nations of Christendom, if it were possible, of the blessings obtained for us through Jesus Christ our Saviour. [4]"

Pope Leo explains that since Masonry is based on Naturalism, it is anti-Christian in its essence. Naturalism holds that human nature and human reason are supreme, and that there are no truths revealed by God that men are bound to believe.

Naturalists deny the authority of the Catholic Church as God's voice upon earth, and therefore,

"It is against the Church that the rage and the attack of the enemies (Freemasons) are principally directed." [5] Pope Leo XIII refers to the testimony of "well-informed men" both in the past and more recently who have "declared it to be true of the Freemasons that they especially desire to assail the Church with irreconcilable hostility, and that they will never rest until they have destroyed whatever the supreme Pontiffs have established for the sake of religion." [6]

He also points out that the Freemasons consider it lawful to "attack with impunity the very foundations of the Catholic religion, in speech, in writing and in teaching." [7]

Pope Leo explained that one of their most powerful means of warring against the Church is their promotion of religious indifferentism [8] the idea that it really does not matter which religion one belongs to. This undermines all religions, but Catholicism in particular, since only the Catholic Church firmly teaches (and powerfully

demonstrates) that it is the One True Religion established by God.

The Freemasons themselves boast that they were the driving force behind the "Declaration of the Rights of Man" [9] and the French Revolution? Their intent is to lift civilization off of its Christian foundations and place it on one of naturalism, in which God has no place. It was this corrupt goal that Pope Leo XIII referred to when he said, "To wish to destroy the religion and the Church which God Himself has established, and whose perpetuity He insures by His protection, and to bring back after a lapse of eighteen centuries the manners and customs of the pagans, is signal folly and audacious impiety." [10]

Therefore, those who refuse to believe that Freemasonry is not working toward the destruction of the Church do so simply because they do not want to believe. The Sovereign Pontiffs and the Freemasons themselves provide abundant testimony of the Masonic hatred of and avowed war against the Catholic Church.

To see the citations John Vennari made, please consult the regular PDF of the Alta Vendita I have posted on my twitter in order to reference them. – Gelasius (Cathovenus)